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THE HISTORY OF LGBTQIA+ Culture

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THE HISTORY OF LGBTQIA+ Culture

The story of LGBTQIA+ culture is rich and diverse. There are moments of darkness and great tragedy, but there are also moments of light and immense hope. And while communities across the globe have more rights than ever before, it's important to acknowledge the activism of bygone generations and the challenges they faced.

The History of LGBTQIA+ Culture explores key figures, defining moments, and the struggles and triumphs that endured for us to get to where we are today.

First we step back in time to discover how same-sex love and gender non-conformity have existed since the earliest civilisations. We look at the impact of colonialism, religion, politics and war on the queer community. And, as well as delving into monumental moments – from the Lavender Scare and Stonewall to the AIDS crisis and much more – we also get to know some of the most significant people in the fight for freedom.

So join us on this colourful journey as we delve into forgotten worlds and secret stories, and celebrate inspiring moments of pride and equality.

FUTURE

THE HISTORY OF LGBTQIA+ Culture

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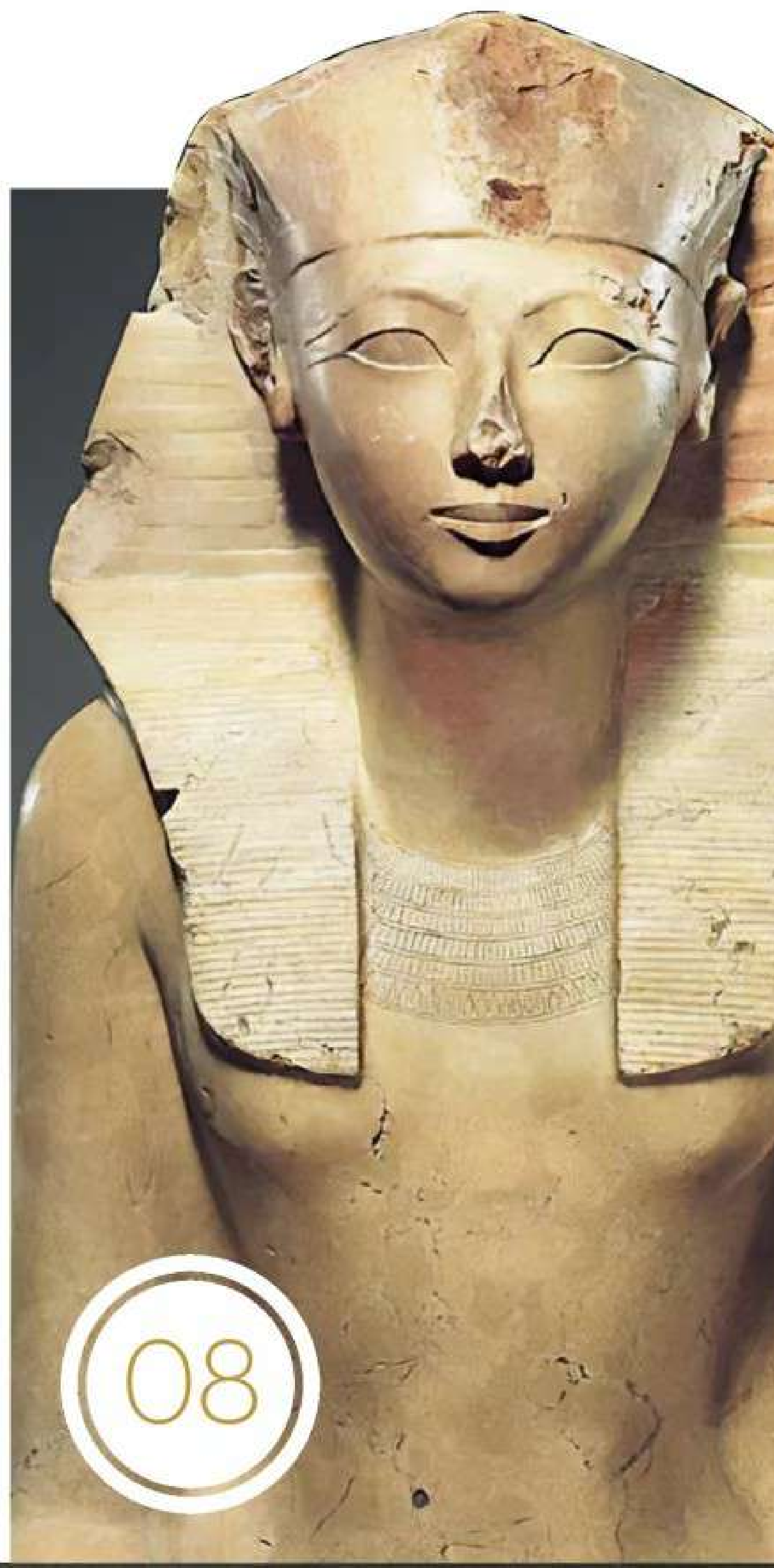

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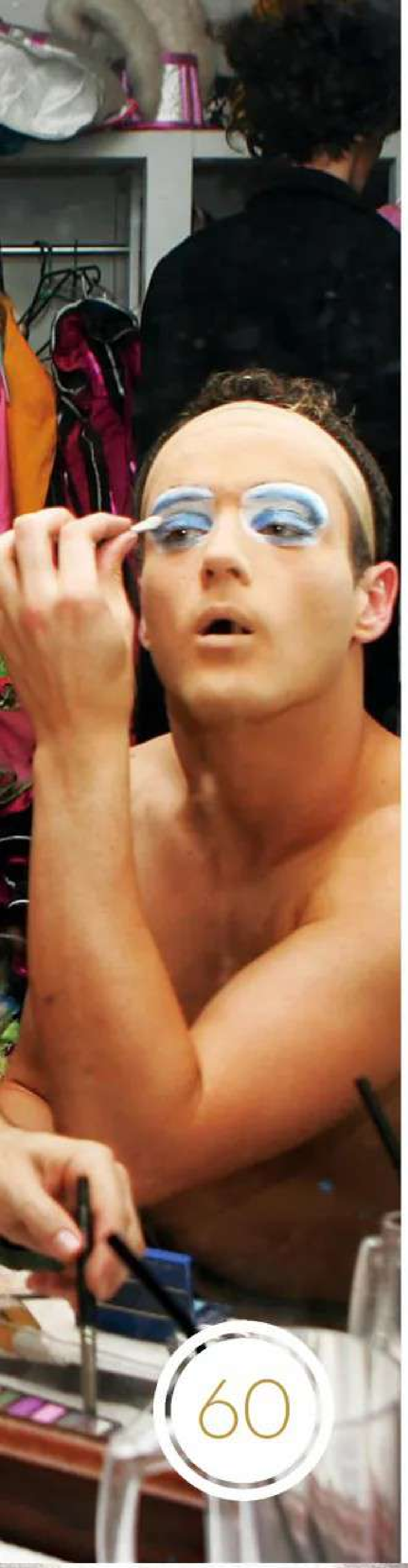

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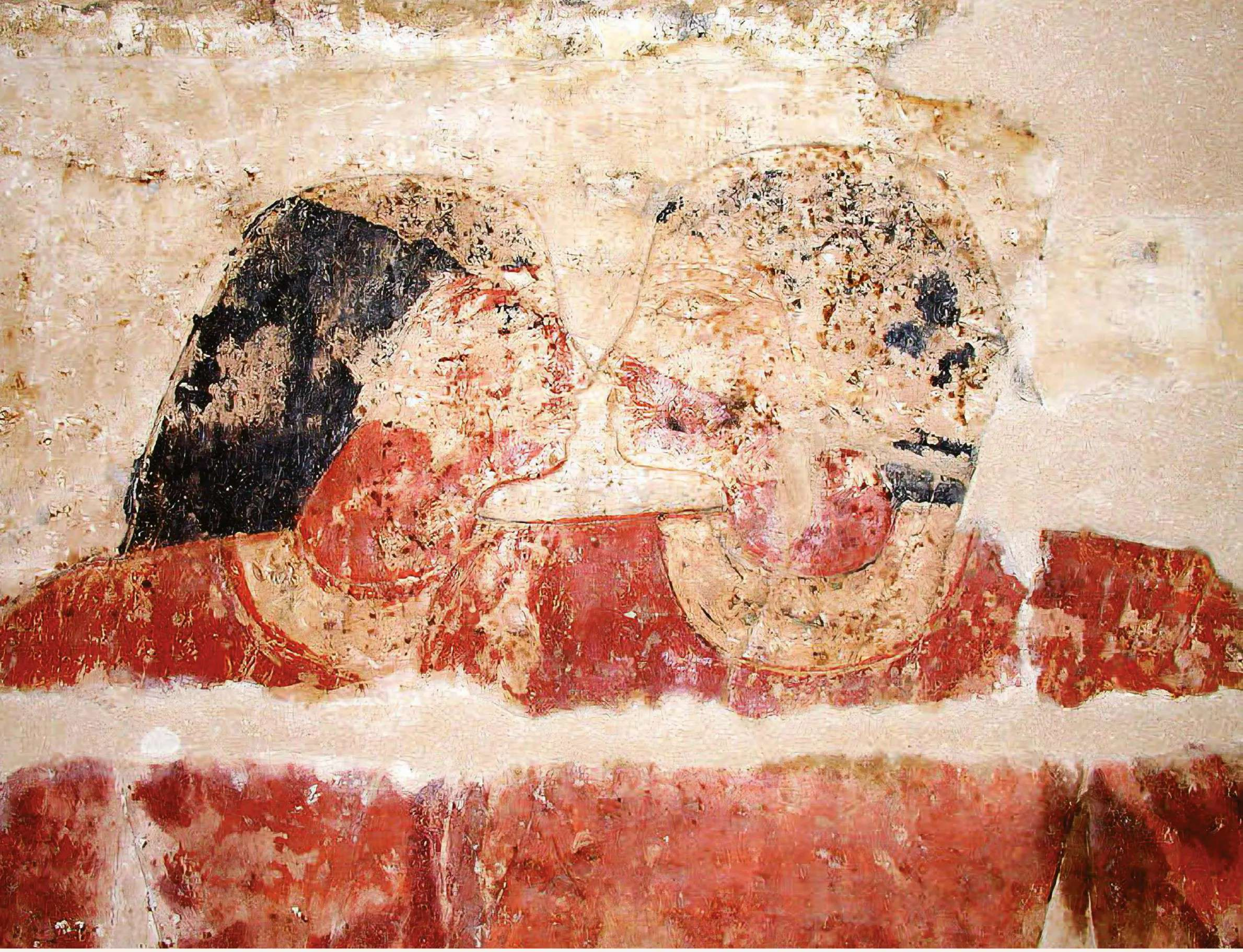


ANCIENT LOVERS

Same-sex love and gender non-conformity have existed since the earliest civilisations

Written by Reiss Smith

While we may not have all the answers, it seems impossible to believe that LGBTQIA+ people did not exist in every era of civilisation. From the discovery of two ancient Egyptian men buried together in the style of a married couple, to early religious texts that speak of three genders, it's certain that gay, bisexual and trans people have always existed – and played important roles in society – even if their lives looked completely different to ours. They may not have used our modern labels, but a closer look at history reveals stories of real and imagined men who have loved men, women who have loved women, and people of all genders living in their truest expression without fear.

The first civilisation

Mesopotamia, situated in the region that today is, roughly, eastern Syria, south-eastern Turkey and Iraq, is known to be one of the world's first civilisations. Its history is said to be the first chapter in the history of the Western world – and of course, it wasn't all cis, straight folk.

One of the biggest clues for this can be found in the 'Epic of Gilgamesh'. This is an ancient poem and the first written story in known existence (the oldest version of the poem discovered has been dated to 2000 BCE).

The first part of the story follows Gilgamesh, King of Uruk, who historians agree was likely a real-life monarch, and Enkidu, a wild man created by the gods in order to keep Gilgamesh from wreaking havoc. Gradually the two go from fierce rivals to close companions – and, some say, lovers. They're depicted sharing a bed, and when Enkidu eventually dies (spoiler!), Gilgamesh confesses his love for his 'dear friend'. Historians have argued, and will continue to argue, over whether the story is supposed to be one of two men who grow as close as brothers, or if their relationship is more than that.

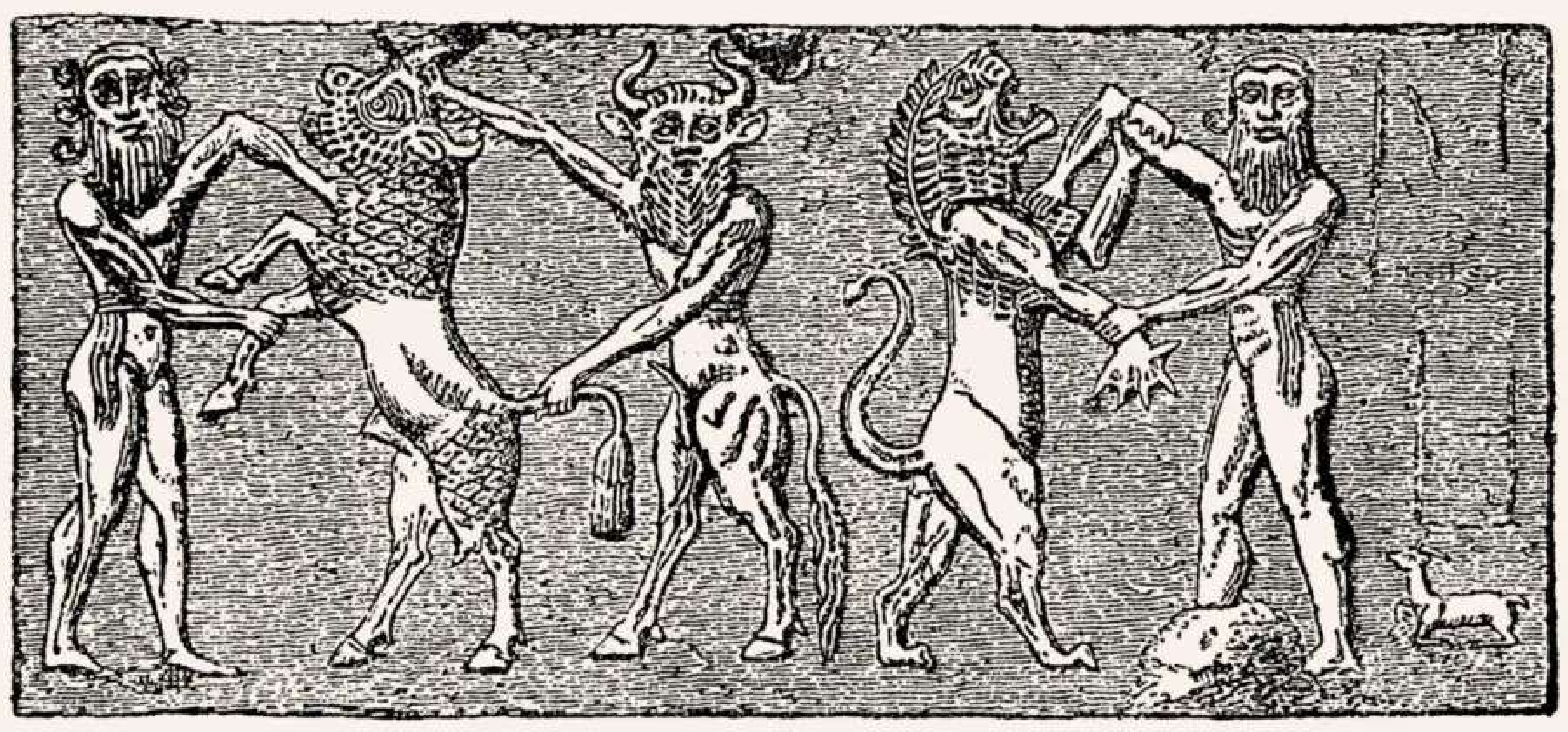
More concrete evidence can be found in the priests of Ishtar. Ishtar was revered as the goddess of fertility, sex and war in Mesopotamia, and had the power to 'change man into woman and woman into man'. Which is perhaps why her priests, known as the Gala, were what we'd today call gender non-conforming – people assigned male at birth would dress in clothing associated with women, and they were allowed to enjoy relations with other men if they so wished.

Same-sex love among the pyramids

In 1964, in the village of Saqqara, Egypt, archaeologist Ahmed Moussa made a world-changing discovery: what many have since hailed as the first recorded same-sex couple.

In a previously unopened tomb lay the bodies of two males, which were surrounded by carvings showing two men in close embrace. In some carvings, they were holding hands; in others, they were 'nose-kissing' – an intimate, romantic display of affection that was popular among Egyptians. Their names were Niankhkhnum and Khnumhotep, and hieroglyphics described them as 'royal confidants'.

> “People must have had preferences, but there were social expectations about how you'd manage your life”



It was the first time that two men had been found in the same tomb – usually, a man might be laid to rest with his wife and children. Though carvings in the tomb showed that both had female spouses and families, the fact they were placed together, so intimately, has led many to believe that the men were each others' true love.

Niankhkhnum and Khnumhotep lived and died around 2400 BCE, so it's certain that we'll never know their full story, and their being lovers is just one interpretation. Many scholars have put forward the theory that they were brothers. More recently, it's been suggested they might even have been conjoined twins, hence their joint tomb – but then it raises the question around why this isn't reflected in the imagery of them that adorns the tomb. For many, the true answer is obvious.

The discovery of Niankhkhnum and Khnumhotep suggests that two men could have loved each other in ancient Egypt ▶

LEFT Niankhkhnum and Khnumhotep nose-kissing – a romantic display of affection popular among Egyptians

BELOW-LEFT In Mesopotamia, Gilgamesh and Enkidu went from fierce rivals to, some believe, lovers

BELOW-RIGHT Hatshepsut depicted in a statue, wearing a pharaoh's headdress

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without judgement. But when considering history through images and artefacts, without the added benefit of clear testimonies or records, it's impossible to know exactly how society would have treated LGBTQIA+ people.

What's even less clear is how Egypt would have viewed women who loved women. One possible hint towards the general mood at the time comes from the 'Dream Book', a papyrus thought to have been created circa 1220 BCE. The book states that if a woman dreams of sleeping with another woman, "she will come to a bad end." Even though this may sound as though it forbids women from being together, it could just as well be admonishing adultery, so it's hard to draw concrete conclusions.

Many have also pointed to the Egyptian Queen Hatshepsut, who crowned herself king and who has been depicted with both feminine and masculine attributes, as an LGBTQIA+ icon. Though some have suggested Hatshepsut could have been transmasculine, others believe she was a woman who simply challenged gender norms. Like the mystery of how the pyramids were built, it's likely we'll never know the full story.

Was ancient Greece a gay utopia?

Ancient Greece has often been depicted as being some kind of gay utopia. Oscar Wilde once said that "the love that dare not speak its name" was the very basis of Plato's philosophy, while the impact of the poet Sappho, whose musings on her own fascination with women gave us the words 'sapphic' and 'lesbian' (she lived on the island of Lesbos). Our dive into Sappho's life on pages 16-17 is a thrilling ride.

But how much of the legend is based in fact? Well, it's certainly true that not everybody in ancient Greece was straight – we know this is the case because it's been depicted in countless artworks and in literature.

Dr Benjamin Cartlidge is a lecturer in Greek culture and classical receptions at the University of Liverpool. He explains that the best evidence of same-sex relationships actually comes from classical Athens. "In particular, we have Plato and we have comedy, and in both of these we get a lot of talk about same-sex relationships," he says. "There are still people who still believe it's all a metaphor, and that it's just about the soul and beauty." But, Dr Cartlidge says, "there's a good deal more that's in perfect black and white, if only people had the wit to see it."

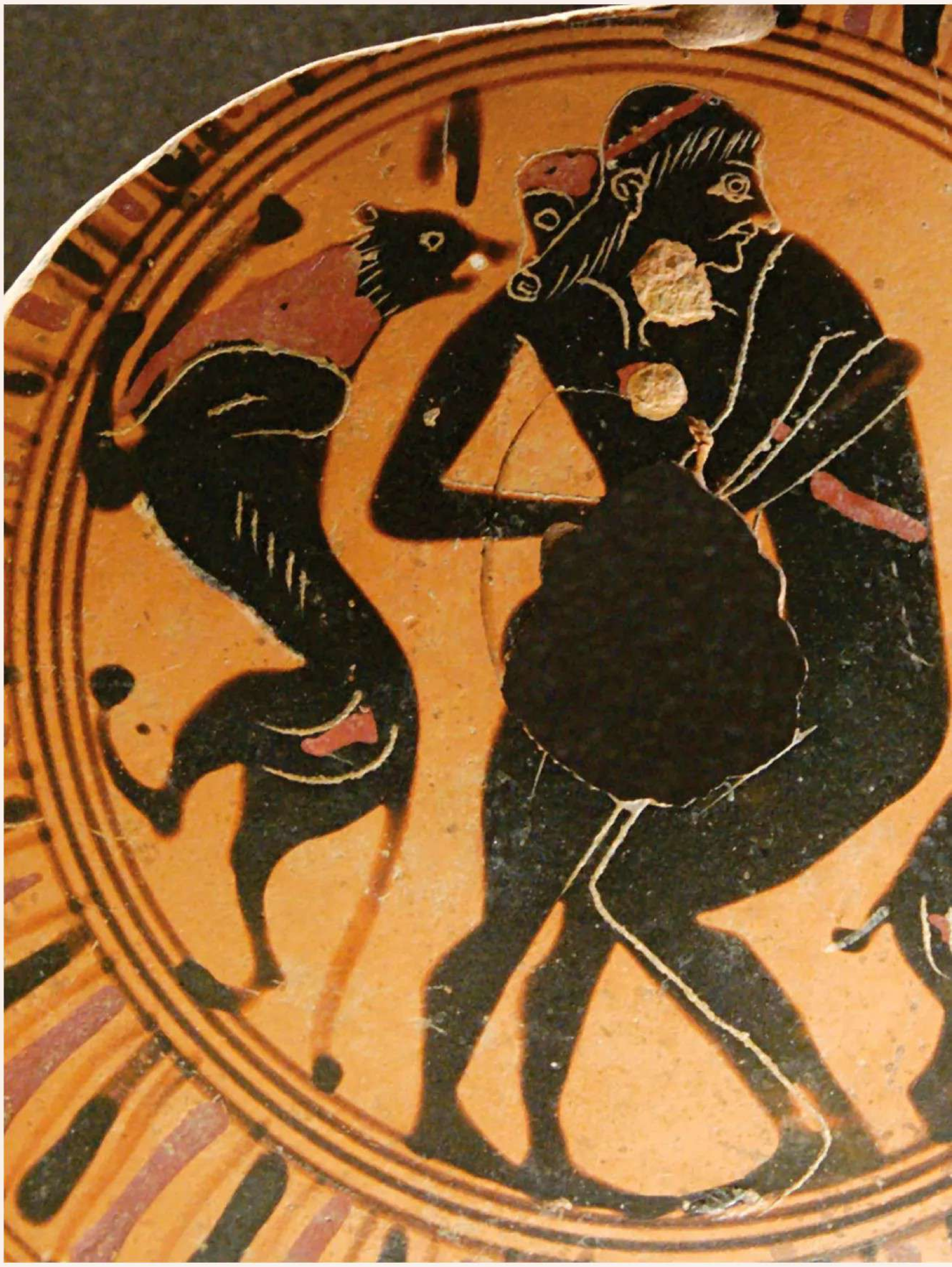
He points to Plato's 'Charmides', written around 380 BCE, in which the philosopher Socrates finds himself dazzled by a young man's beauty. In it, Socrates says: "Chaerephon called me and said: What do you think of him, Socrates? Has he not a beautiful face?

"Most beautiful, I said.

"But you would think nothing of his face, he replied, if you could see his naked form: he is absolutely perfect."

Sounds pretty self-explanatory, right? Well, even more revealing – quite literally – are the scores of Greek vases depicting nude men touching each other. Typically, one of the men will be beardless, illustrating the Greek practice of pederasty, wherein adult men would mentor and have sexual relationships with pubescent boys. This would rightly be labelled child abuse today, but the sheer number of such artworks show that these relationships were not only accepted at the time, but they were seen as aspirational. While some historians have explained pederasty as a sort of initiation ritual, Dr Cartlidge sees it as far simpler: these Athenian men were acting as they pleased.

"ADULT MEN WOULD MENTOR AND HAVE SEXUAL RELATIONSHIPS WITH PUBESCENT BOYS"



ABOVE-LEFT A pederastic erotic scene between a teenager (left, with long hair) and a young man (right, with short hair)

ABOVE-RIGHT Emperor Hadrian, like many Romans, was open about his sexuality, and famously had a young male lover, Antinous (pictured)

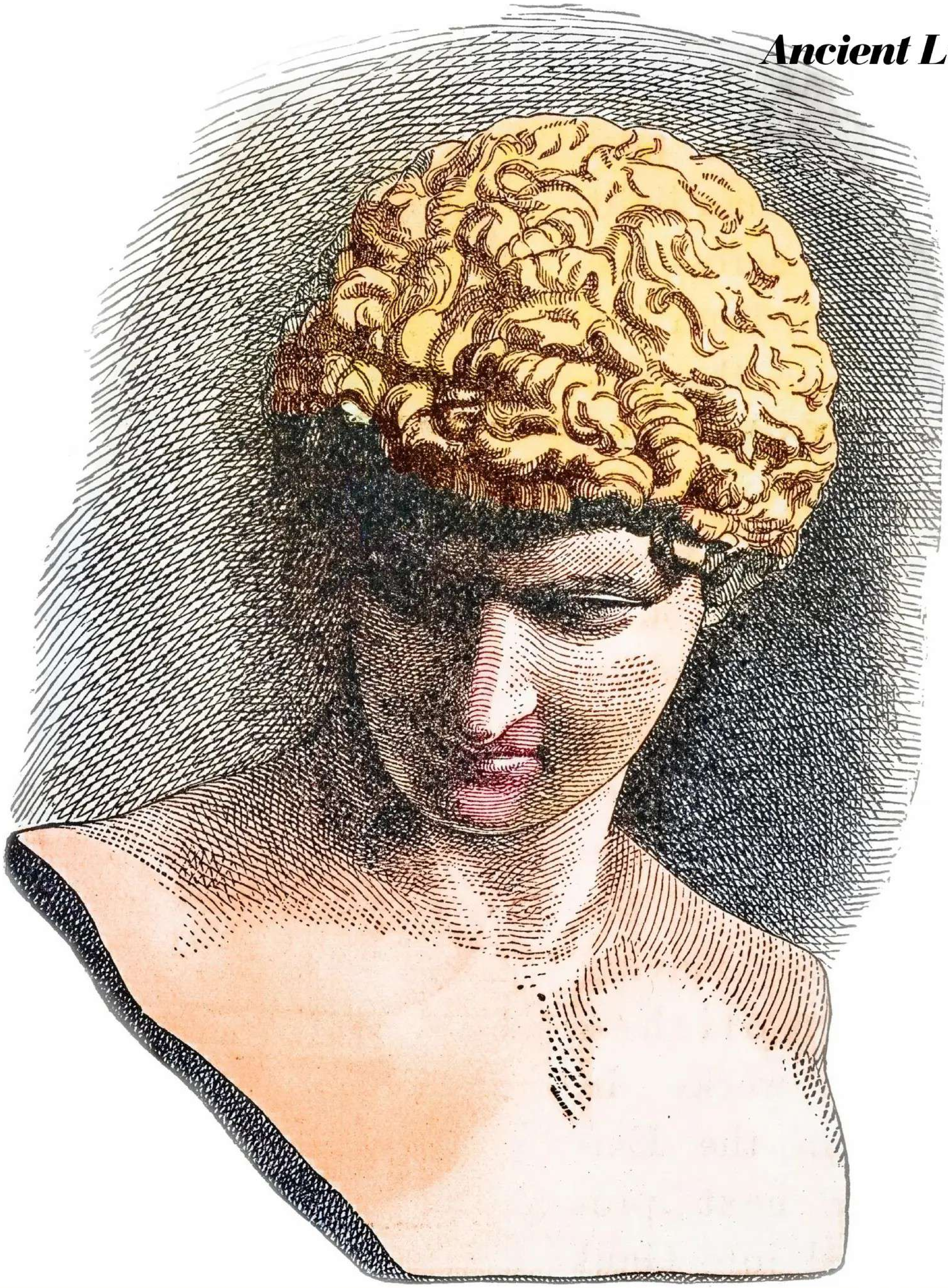
RIGHT Caesar (right) is rumoured to have had a relationship with King Nicomedes IV of Bithynia (left)

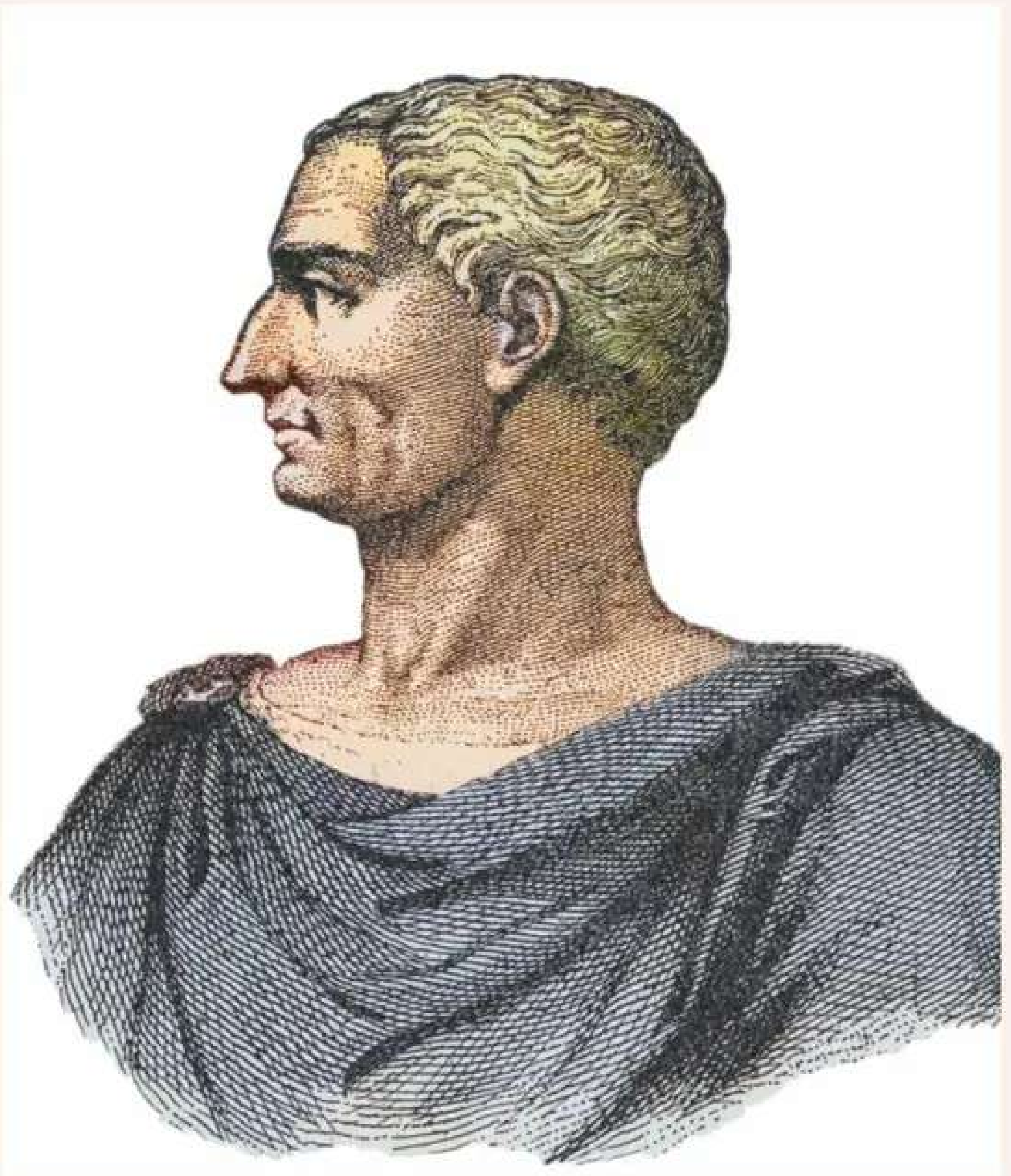
At some point in their life, a 'good Athenian' would marry a woman, settle down and have children – though there are indications some would continue to see male prostitutes. "People must have had preferences," Dr Cartlidge says. "But there were social expectations about how you'd manage your life."

Julius Caesar, Hadrian and LGBTQIA+ Rome

As is the case with the ancient Greeks, it's thought that in ancient Rome, men were free to be with other men – in certain scenarios, that is.

In his book, *Roman Homosexuality*, Craig A Williams argued that the Romans would not have understood the concept of heterosexuality or homosexuality. They lived in a society where





"married men could enjoy sexual relations with their male slaves without fear or criticism from their peers; [and] in which men notorious for their womanizing might be called effeminate, while a man whose masculinity had been impugned could cite as proof as his manhood the fact that he had engaged in sexual relations with his accuser's son." Instead of gay or straight, sexuality was thought of in terms of active or passive. Any "self-respecting Roman man," Williams wrote, could be with a man as long as he was enslaved, a prostitute or a minor. In addition to this, he had to be the one to play the active role – being with another free-born Roman was also off-limits.

The emperor Hadrian (76–138 CE) was one of the many Romans who was open about his sexuality. Hadrian famously had a young male lover, Antinous, who was said to be celebrated for his beauty, and showed him off at official engagements. After Antinous's death by drowning, Hadrian built statues of him ▶

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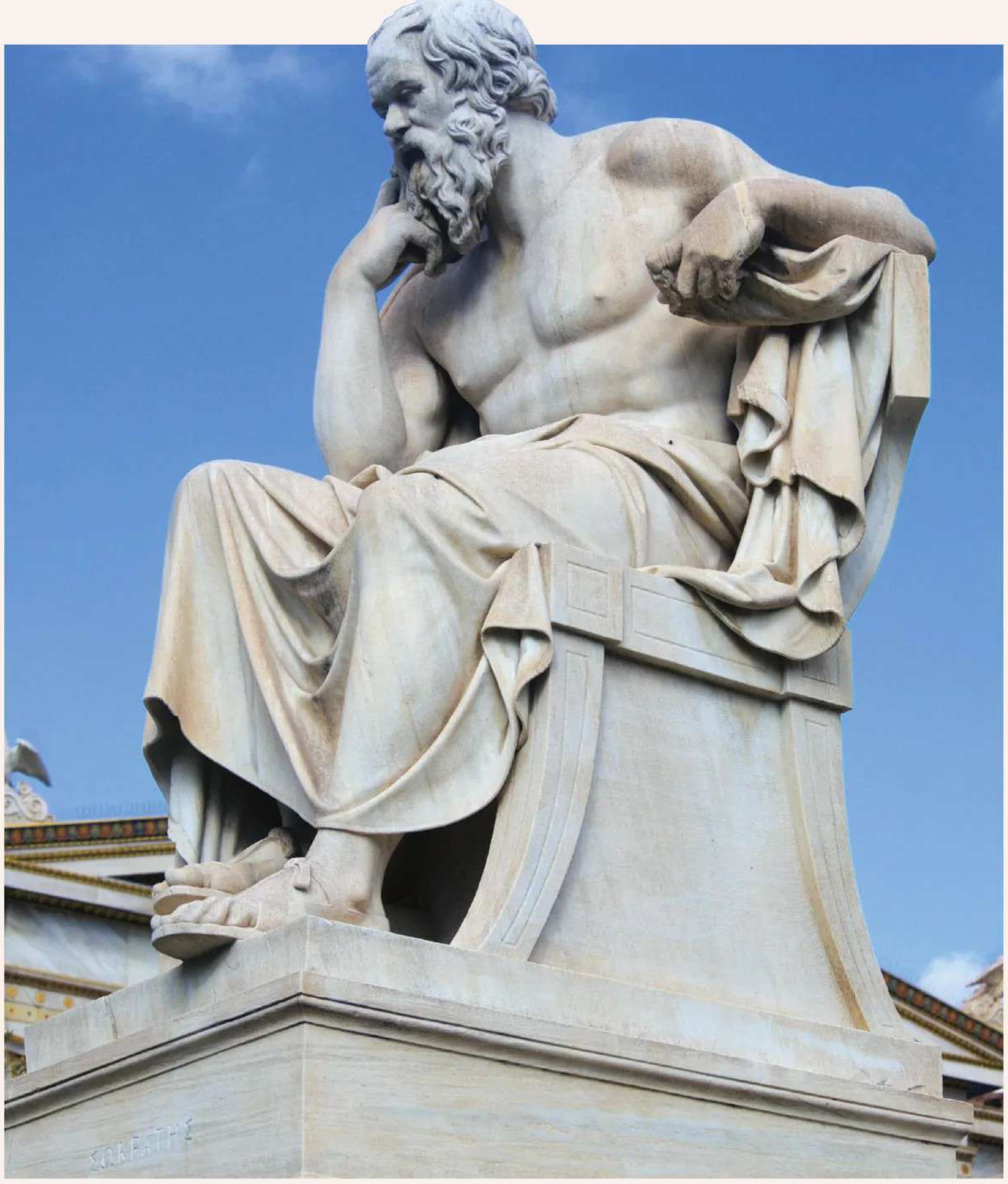
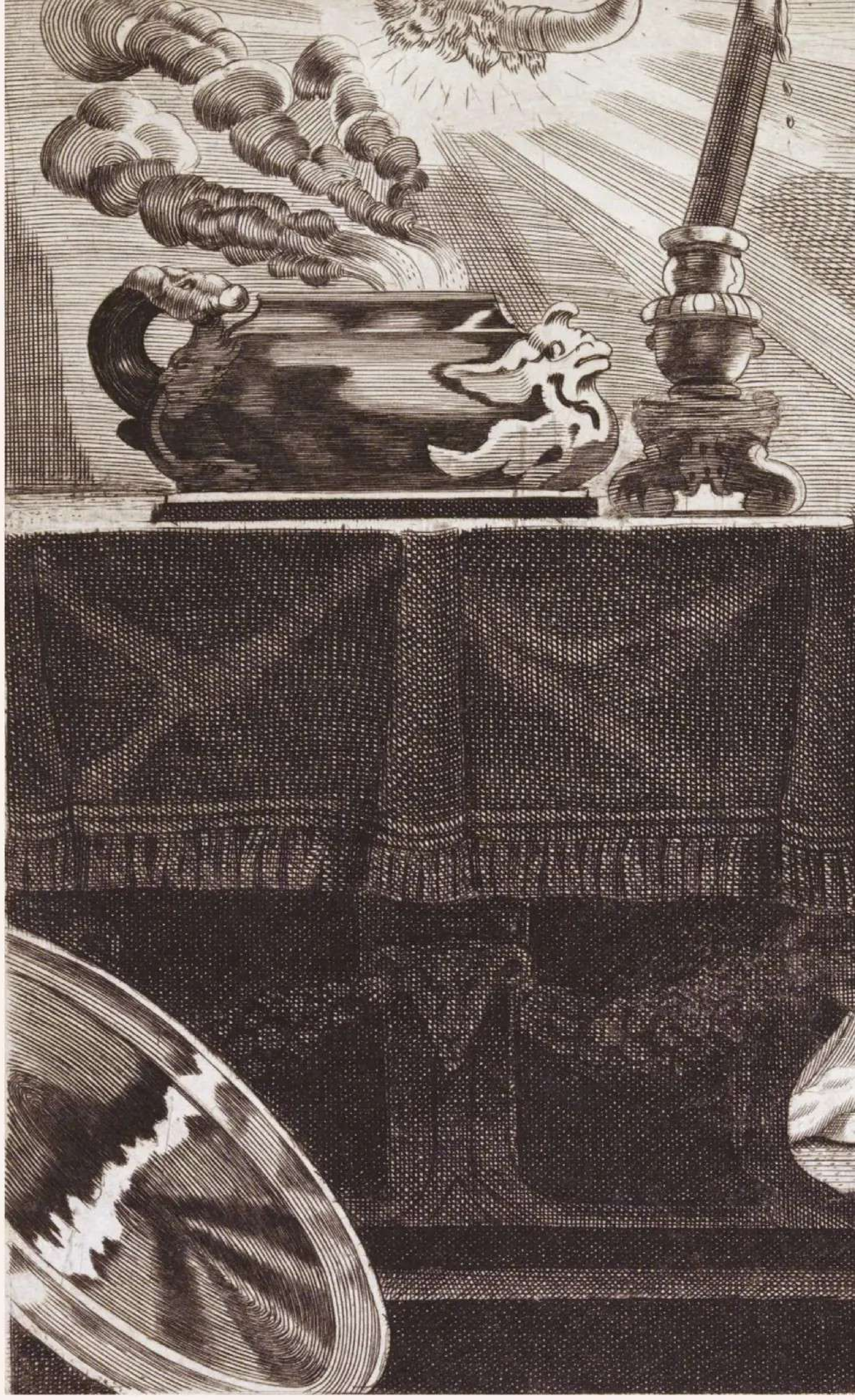




“A GIRL ON FIRE FOR A GIRL… THE PAIN OF A STRANGE AND MONSTROUS LOVE”

throughout his empire. He named the city of Antinoöpolis after him, and even went as far as to have him deified, meaning he was worshipped as a god.

The only stigma around same-sex relations in ancient Rome was when it came to being the passive partner. Being accused of this was a deeply emasculating insult, as Julius Caesar (100–44 BCE) found out. It was a widespread rumour that in his youth, Caesar had a relationship with King Nicomedes IV of Bithynia. When Caesar rose to power, his enemies dubbed him ‘the Queen of Bithynia’ – not really because he had been with another man, but because he had, according to rumours, been submissive to him. The fact that the claim has managed to get its own Wikipedia page proves gossip is immortal.

Similarly, women who had sex with women faced stigma for rejecting their supposedly natural role as the passive partner. Ancient Rome was far from a feminist society, and women were expected to marry men and bear children. But of course, expectations are different to reality.

The Roman poet Ovid (43–17 or 18 BCE) wrote the story of Iphis and Ianthe in *Metamorphoses*. Iphis was born to a woman, Telethusa, whose husband, Ligdus, had demanded a male heir, and had threatened to kill any female infant she birthed.

When Telethusa gave birth to a baby girl, she named the child Iphis and raised her as a boy. The lie continued, and at age 13, Iphis was betrothed to a girl named Ianthe. Though Ianthe was none the wiser, Iphis was torn over “her passion, a girl on fire for a girl… the pain of a strange and monstrous love.”

In the end, Iphis is transformed into a man. Scholars have said that the story is notable, not just for being the only story of same-sex female desire in Roman mythology, but for giving a possible insight into Roman views on it.

China: the bitten peach and the cut sleeve

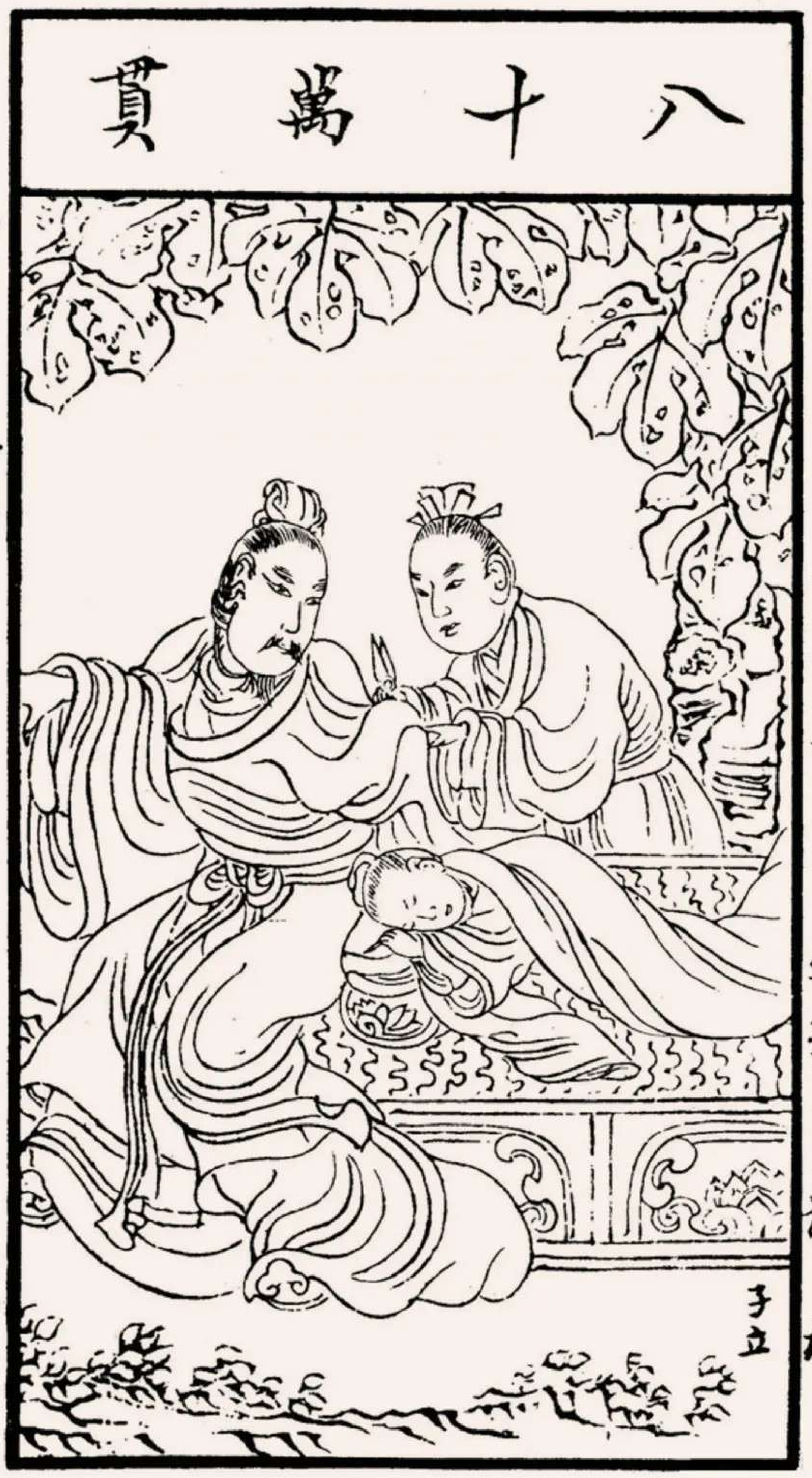
In ancient Chinese lore, there are two famous stories of same-sex love that have become symbols of the LGBTQIA+ community: the bitten peach and the passion of the cut sleeve.

The philosopher Han Fei wrote of the Duke Ling of Wei, who lived from 534–492 BCE, during the Zhou Dynasty. The Duke was a married man who fell madly in love with a beautiful squire, Mizi Xia. As the ruler of the ancient state of Wei, it was strictly forbidden for anybody but Ling to use his carriage without permission – those caught breaking the rule would have their feet amputated. But one night, while sleeping in Ling’s palace, Mizi learned that his mother had fallen ill. He promptly left in the carriage, and when Ling found out, he praised him for his loyalty to his mother. Some time later, the two were walking ▶

ABOVE-LEFT
Dazzled by another man’s beauty, did Socrates harbour deep feelings for other men?

ABOVE-MIDDLE
Telethusa raised her daughter, ‘Iphis’, as a boy. Iphis was betrothed to a girl and eventually transformed into a man

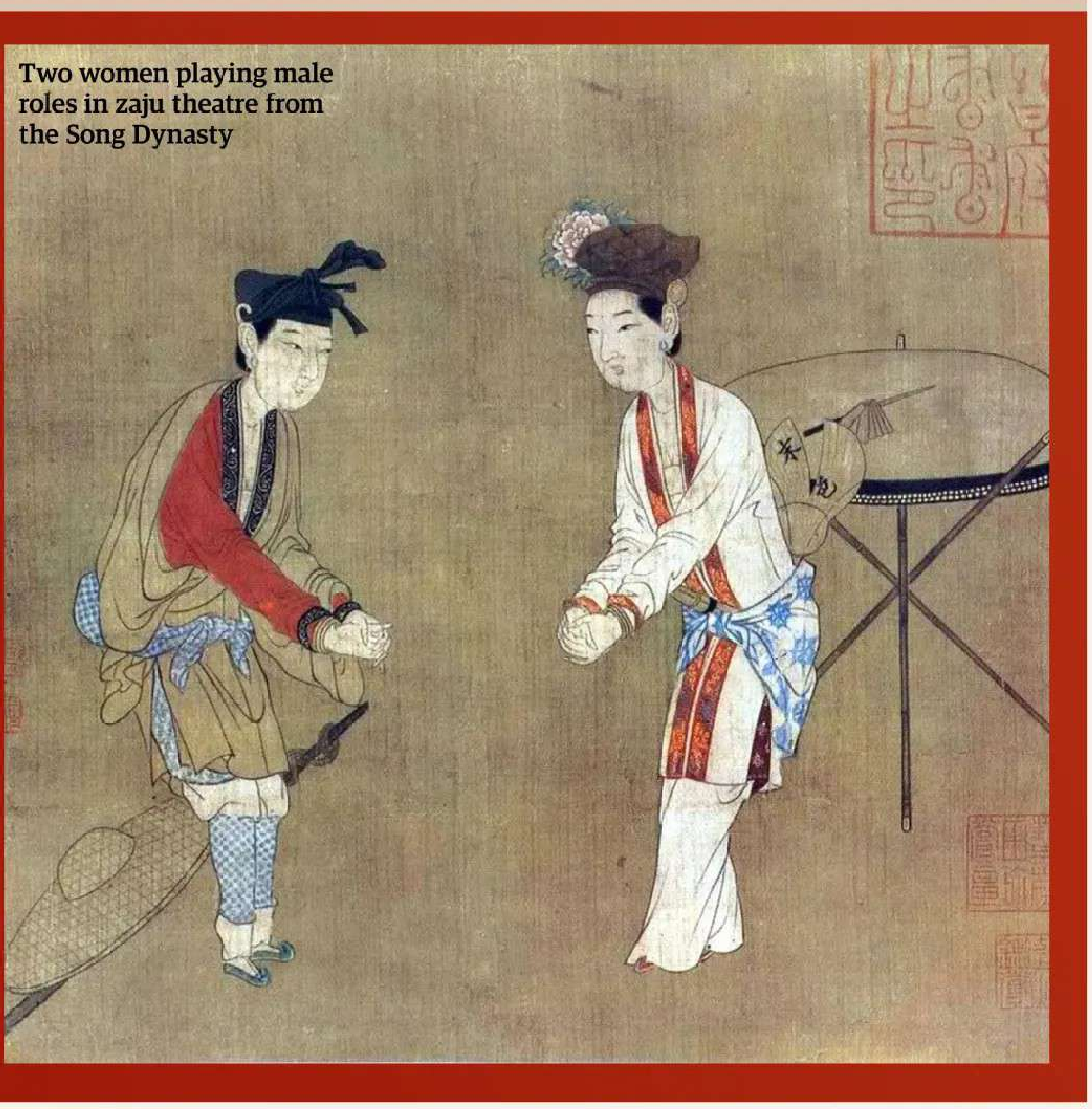
ABOVE-RIGHT
Emperor Ai was open about sleeping in his palace next to his companion, Dong Xian



Where are all the women?

Why there aren't as many stories of LGBTQIA+ women in ancient history

Throughout these pages, you'll notice that when it comes to stories of LGBTQIA+ life in ancient times, there are far more stories about men than there are women. Certainly in civilisations such as ancient Rome, the patriarchy was everything – women were not seen as equals, and society was divided along gender lines, meaning there were fewer opportunities for them to leave their mark. Of course, there are countless inspiring women who did just that, like Lucretia, Boudicca and Cleopatra. Why, then, are there so few stories of women who loved women in ancient times? Throughout history, men have chosen to believe that women simply weren't capable of such things. Academics Chih-Hui Fang and Xiang-Ning Zhang wrote that, in the case of ancient China, homosexuality was thought of "as solely a male domain," and "Chinese literature was largely written by men and concerned only with men." That isn't to say that all women in ancient China were straight. There are paintings of women holding each other, tenderly – which may well have been made for the gratification of men, but still prove such a thing was possible. Historian Bret Hinsch has said there is evidence of women in ancient China "attach[ing] themselves as husband and wife," known as 'dui shui'.



Two women playing male roles in zaju theatre from the Song Dynasty

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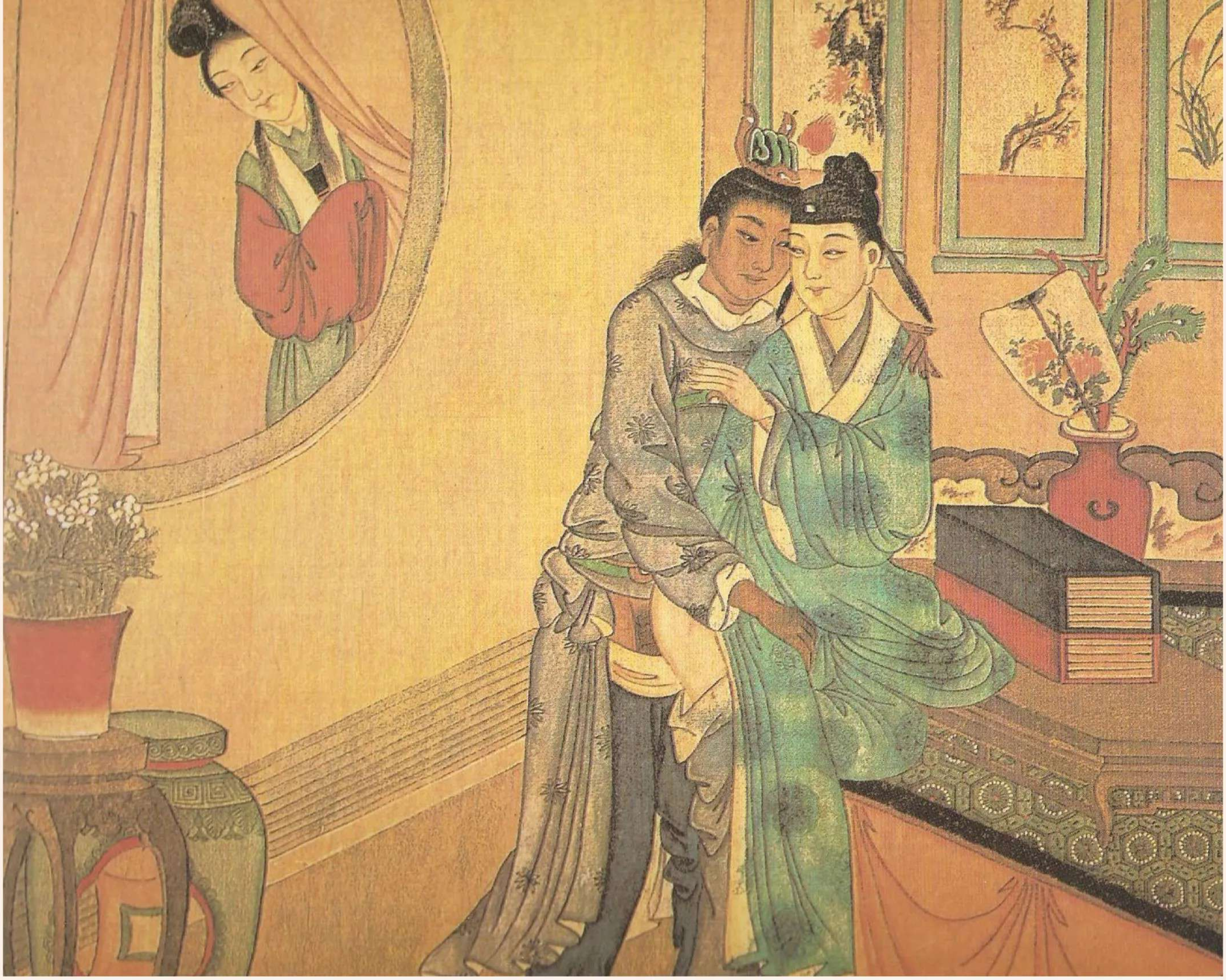

ABOVE Anal sex between two males being viewed in ancient China

through an orchard when Mizi picked up a peach and bit into it. Proclaiming it to be delicious, he gave the rest to Ling, who saw it as another gesture of his selflessness. But years later, when Mizi's looks had faded, and Ling had fallen out of love with him, the squire was accused of a crime against his duke. Ling did nothing to defend him this time, recalling how "after all, he once stole my carriage, and another time gave me a half-eaten peach to eat."

The cut-sleeve story takes place centuries later, during the Han Dynasty. Emperor Ai, who lived 25–1 BCE, was sleeping in his palace next to his companion, Dong Xian, who was a politician. Emperor Ai was open about his relationship with the other man – in fact, historian Bret Hinsch writes in his book *Passions of the Cut Sleeve: The Male Homosexual Tradition in China*, that he was the tenth Han emperor who was "openly bisexual." When Ai awoke from his nap, he saw that Dong, still asleep, was resting on the sleeve of his robe. Instead of waking him, he chose to cut off his sleeve, so that his love could continue to rest.

> "SAME-SEX COUPLES COULD LIVE TOGETHER AND RAISE CHILDREN, HOLD DOWN JOBS, AND CONTRIBUTE TO SOCIETY"

Hinduism: the third sex

Hinduism is the oldest religion in the world, and ancient Hindu texts speak of three sexes: pums-prakriti (male), stri-prakriti (female) and tritiya-prakriti (people of the third sex). Unlike our modern idea of sex, these labels had very little to do with bodies, and more to do with a person's nature. Tritiya-prakriti were said to have both a male and female nature, and included people who today might be labelled gay, bisexual or trans.

Each category had its own place in society. What is crucial here is that people of the third sex weren't expected to fit into the same boxes as others – there was a clearly defined space for them to live as themselves.

According to Amara Das Wilhelm's book, *Tritiya-Prakriti: People of the Third Sex*, "third-gender citizens were neither persecuted nor denied basic rights. They were allowed to keep their own societies… live together within marriage and engage in all means of livelihood."

Same-sex couples could live together and raise children, hold down jobs, and contribute to society. There were also people who expressed a different gender identity to the one that might be expected of them, or who were born intersex. Ancient Hindu "culture allowed transgender people of the third sex to live openly according to their gender identity," Wilhem wrote, while intersex people "were respected… and treated kindly."

Aphrodite is considered the patron saint of lesbians thanks to Sappho, who dedicated poetry to her

GODS & SAINTS

It's not just mortals who can fly the rainbow flag. Here are five mythological figures said to be LGBTQIA+

ISHTAR

The Mesopotamian goddess of love, war and fertility had the power to "change man into woman and woman into man."

APOLLO

The Greek god of sun and music could be considered the first pansexual, as he loved people regardless of their gender.

APHRODITE

As well as being the Greek goddess of love and beauty, she's considered the patron saint of lesbians thanks to Sappho, who dedicated poetry to her.

SERGIUS & BACCHUS

Third century CE Roman soldiers and Christian martyrs said to have been lovers.

HERMAPHRODITUS

The child of Aphrodite and Hermes was born male, but became merged with a nymph, or female spirit. Depictions show Hermaphroditus with a penis and breasts.

Ishtar, the Mesopotamian goddess of love, who had all sorts of powers

Greek god Apollo loved people regardless of gender

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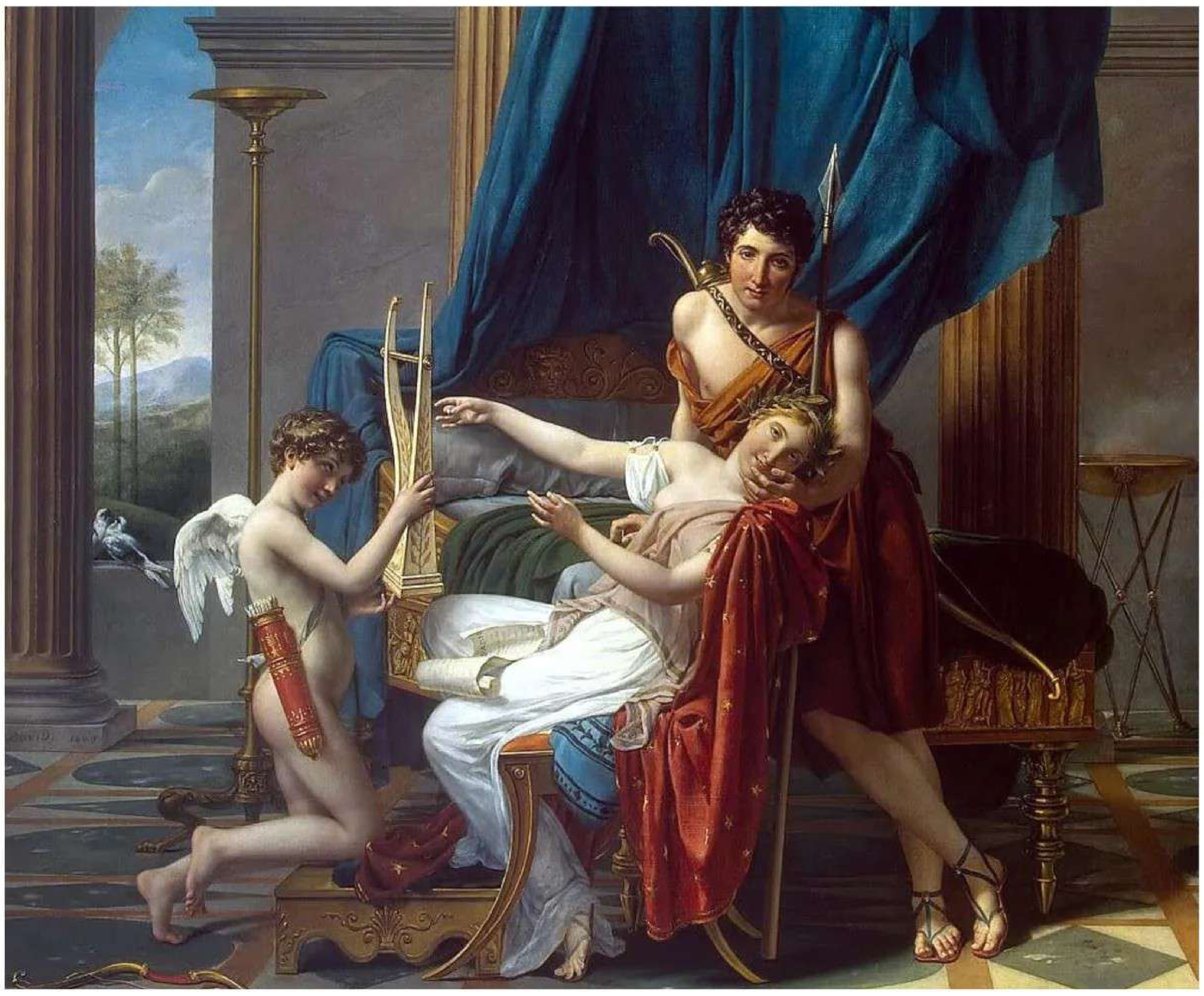
SAPPHO OF LESBOS

How one ancient Greek poet's legacy led to her being known as the original lesbian

Written by Poppy-Jay St. Palmer



ABOVE Some historians believe that Sappho was in love with a mythical ferryman named Phaon and leapt to her death after being rejected

> “You may have heard her name before: both ‘lesbian’ and ‘sapphic’ are derived from it”

Lesbians and queer women are largely absent from the history books, but have been living lives and experiencing love and lust for millennia. Just like with LGBTQIA+ men, there is evidence to suggest that sapphic women existed during the times of ancient Mesopotamia, ancient Egypt, early imperial China, the Roman Empire and beyond. Information about these women is limited and, often, very vague, but it very much exists. Perhaps the most well known of these women is Sappho of Lesbos.

You may have heard her name before: both ‘lesbian’ and ‘sapphic’ (a term used to describe women who are attracted to other women) are derived from it, which should serve as an indicator of Sappho’s legacy within the LGBTQIA+ community. In fact, ‘lesbian’ is still the official name for people hailing from the island of Lesbos, but you’d actually have to go to Lesbos to find someone who would first think of the island upon hearing the word. Sappho may not have been history’s first queer woman, but she can definitely be described as the original lesbian.

Born on the Greek island of Lesbos around 600 BCE to a wealthy family, Sappho spent much of her life carving a name for herself in the world of Greek literature. As a poet, Sappho was revered by fellow creatives and earned nicknames like ‘the Poetess’ and ‘the Tenth Muse’ (in reference to her being worthy of the company of the Nine Muses who inspired art, music, dance and poetry in Greek mythology). She even helped pioneer the classical antiquity of lyric poetry, or poetry written to be sung over accompanying music. She sang while playing the lyre, and is thought to have composed more than 10,000 lines of poetry in her lifetime. Her work inspired statues and ceramics created in her honour, and gained her fans like Plato and Socrates. What made her stand out most of all, however, was the perspective she offered through her erotic poems that explored themes of love, passion and longing – and her sexual desire for women.

In ancient Greece, men and women usually married and had children together, but it wasn’t out of the ordinary for men to pursue romantic and sexual relationships outside of their marriages with other men of their status. For women, on the other hand, it was unusual. However, things were different for the aristocratic women of Lesbos, and Sappho referenced her relationships with women in poetry.

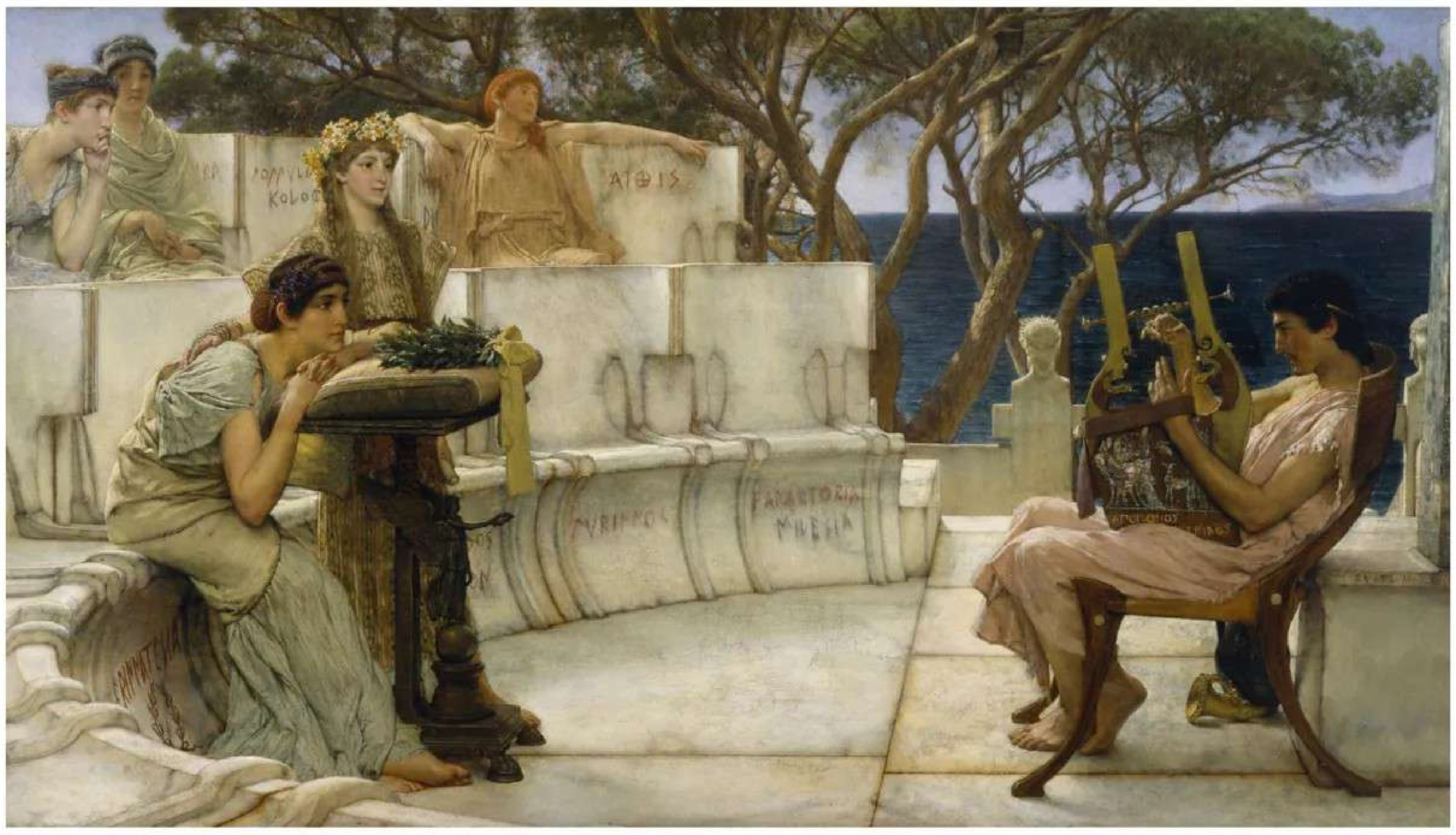
Four centuries after her death, Sappho’s legacy lived on through the scrolls that were being held in the legendary Library of Alexandria. Sadly, they didn’t all survive: the scrolls began to naturally erode over time, and it is also believed that the monks tasked with protecting and preserving Sappho’s works either neglected or destroyed the majority of it. The poet may have been celebrated and idolised during her lifetime, but future religious figures condemned her promiscuous (in their eyes, anyway) lifestyle. According to legend, her works were burned in the 11th century on the orders of Pope Gregory VII. One theologist of the era famously described Sappho as a “sex-crazed whore who sings of her own wantonness.”

Despite the attempts to silence Sappho, she wasn’t erased from history. Incredibly, her poetry began to resurface at the beginning of the 20th century when people discovered fragments of her work, with many being found in an ancient Egyptian rubbish dump in Oxyrhynchus. Around 650 lines in total were unearthed, including the entirety of her poem ‘The Ode to Aphrodite’. Other poems found in fragments have been joined together over time, with translators filling in the gaps.

It is through these discovered treasures that modern historians have been able to start to piece together Sappho’s life and loves. One historian believed that she fell in love with a ferryman named Phaon, and jumped from a cliff to her death after a bitter rejection. Others believe she ran a school for girls, and her poems simply served as outlets for her (very platonic) love for women. Some early translators of Sappho’s poems even attempted to rewrite her narratives as heterosexual love affairs in order to make sense of them – she is still thought by many to have been married to a man, despite the fact that none of her surviving work mentions a husband in any way, shape or form.

However, there are still countless historians, scholars and poetry lovers alike who see her writing as a beautiful ode to the love and lust between women. Many view theories to the contrary as attempts to brush over the homoeroticism of her poetry, and denying the possibility that she was romantically and sexually involved with other women is both homophobic and misogynistic. Lesbians aren’t called lesbians for nothing. 🏳️‍🌈

BELOW Sappho and her lyric poet colleague Alcaeus of Mytilene, as painted by Sir Lawrence Alma-Tadema in 1881



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THEBES
The Forgotten City of Ancient Greece
PAUL CARTLEDGE
Bestselling Author of The Spartans

Thebes: The Forgotten City of Ancient Greece by Paul Cartledge is on sale now.

WHO WERE THE SACRED BAND?

Written by Jonathan Gordon

Professor Paul Cartledge discusses the history of one of ancient Greece's most extraordinary elite fighting units made entirely of male lovers

The history of ancient Greece is full of incredible stories, whether historically true or turned into the myths of the age. One such tale that is only infrequently discussed, but is getting more and more attention, is a group called the Sacred Band. Like Sparta's royal guard who became known as the 300, the Sacred Band was an elite fighting force created by the city of Thebes made of 300 men around 379 BCE. What was unique about this group, not only in Greece but in all of history, is that the 300 soldiers were all selected as pairs of gay lovers.

The theory behind this arrangement, as best we can tell from the records available, is that these 150 couples would fight harder and more passionately when the man they loved stood at their side. The records of their formation, management, training and inspiration are sketchy, but their involvement in some of the most pivotal battles of ancient Greece is well documented, ending with the Battle of Chaeronea in 338 BCE. To learn more about the Sacred Band we spoke with Professor Paul Cartledge, author of *Thebes: The Forgotten City of Ancient Greece*.

EXPERT BIO

PROFESSOR PAUL CARTLEDGE

Professor Paul Cartledge is AG Leventis Professor of Greek Culture at Cambridge University and a Fellow of Clare College. He has written several books covering a wide range of ancient Greek subjects, including Alexander the Great, Thebes, Sparta and the origins of democracy.

What was the Sacred Band and how was it formed?

Its title, the 'Sacred' bit, is not attested until 324 BCE by an Athenian orator, a man named Dinarchus. We had known that there was a Band formed or reformed (scholars differ on whether there had been an elite 300 before or not), a new elite 300 certainly from 378 BCE, and Plutarch tells us that the founder of it was not Pelopidas, who is going to be the most famous commander of it, but a man named Gorgidas. But he is almost unknown to us.

All sources agree that what is unique about it, unprecedented – and no other state follows Thebes' lead – is that it was composed of 150 pairs of an older and a younger lover. So why is this odd? It's odd because in the formally recognised institution that the Greeks called pederasty or paiderastia, the 'paid-' bit means boy or youth, as in not yet adult. In a typical pederastic relationship the older partner was an adult over 20-years-old – he might even be married. The younger partner was no older than 18 or 19 at the most, and because he wasn't yet an adult he was still a pais, which means a boy or a child. So what's odd about the Thebans is that they not ▶

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only continued such pairing relationships, which may not have been sexual, but very likely were, beyond adolescence, but based a military unit on an erotic relationship in which both partners were adults. In that sense it wasn't a pederastic relationship because the younger partner was not a pais, he was an aner, which means a man.

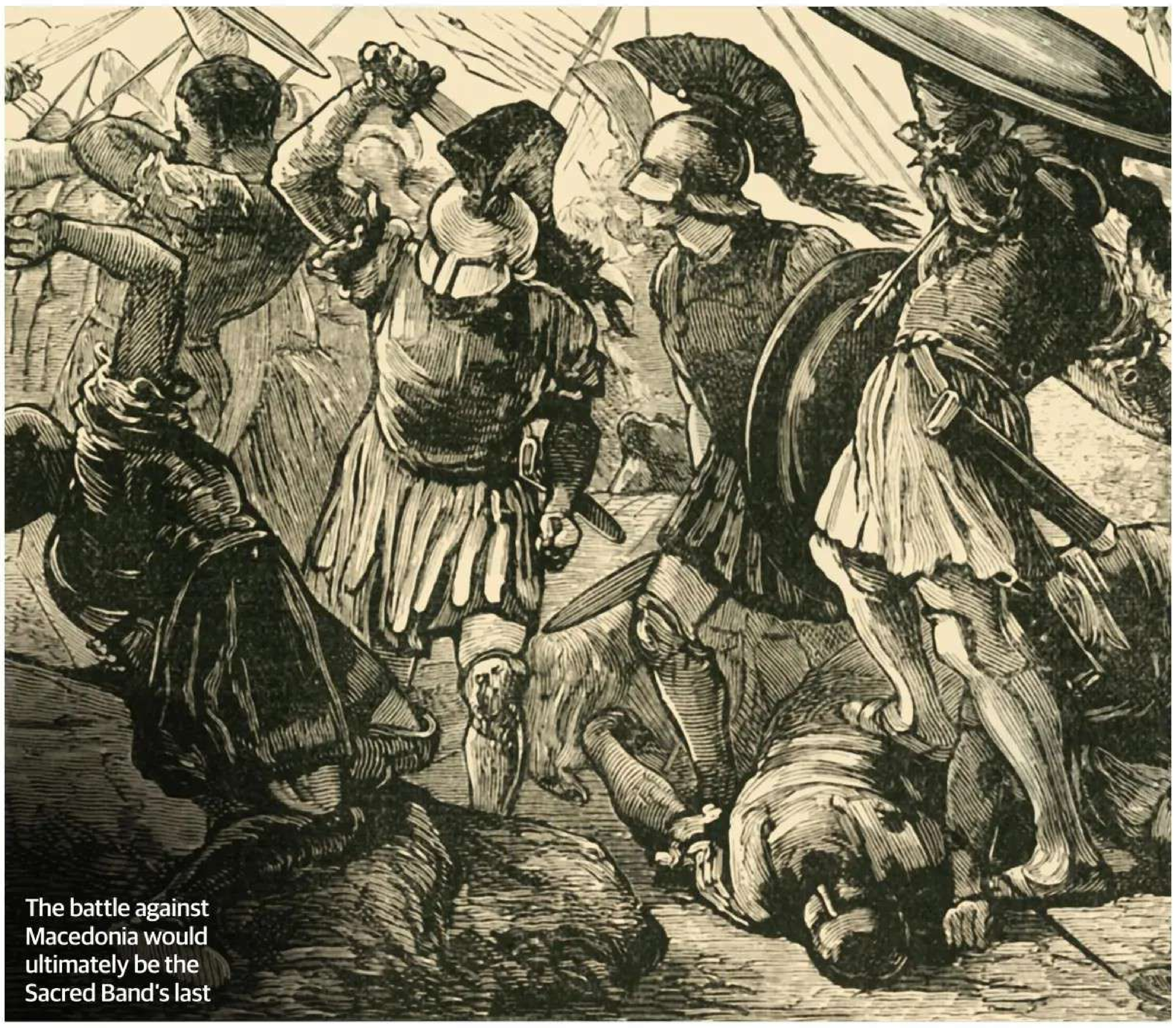
How were they recruited? Goodness knows. Did people apply as a pair? Did they apply as individuals as they did in Sparta for the elite 300 royal bodyguard? Did members leave at the age of 30, and the places that freed up were then applied for and fought for on an individual basis? Is that how the Thebans did it? And then did people pair off afterwards? Or did people have pederastic relationships of the typical Greek kind made up of one adult of about 22 to 24 and an adolescent, who then carry on together until the younger one is 20, so they can apply as a pair to join? Who knows? Then, of course, they could be lost in battle. If one is killed, does that then mean the other one has to leave the Sacred Band to make way for another pair? We're just not told any of these details whatsoever. It's an absolutely fascinating subject.

Was there any precedent for a military unit using pairs of lovers as a motivation for them to fight?

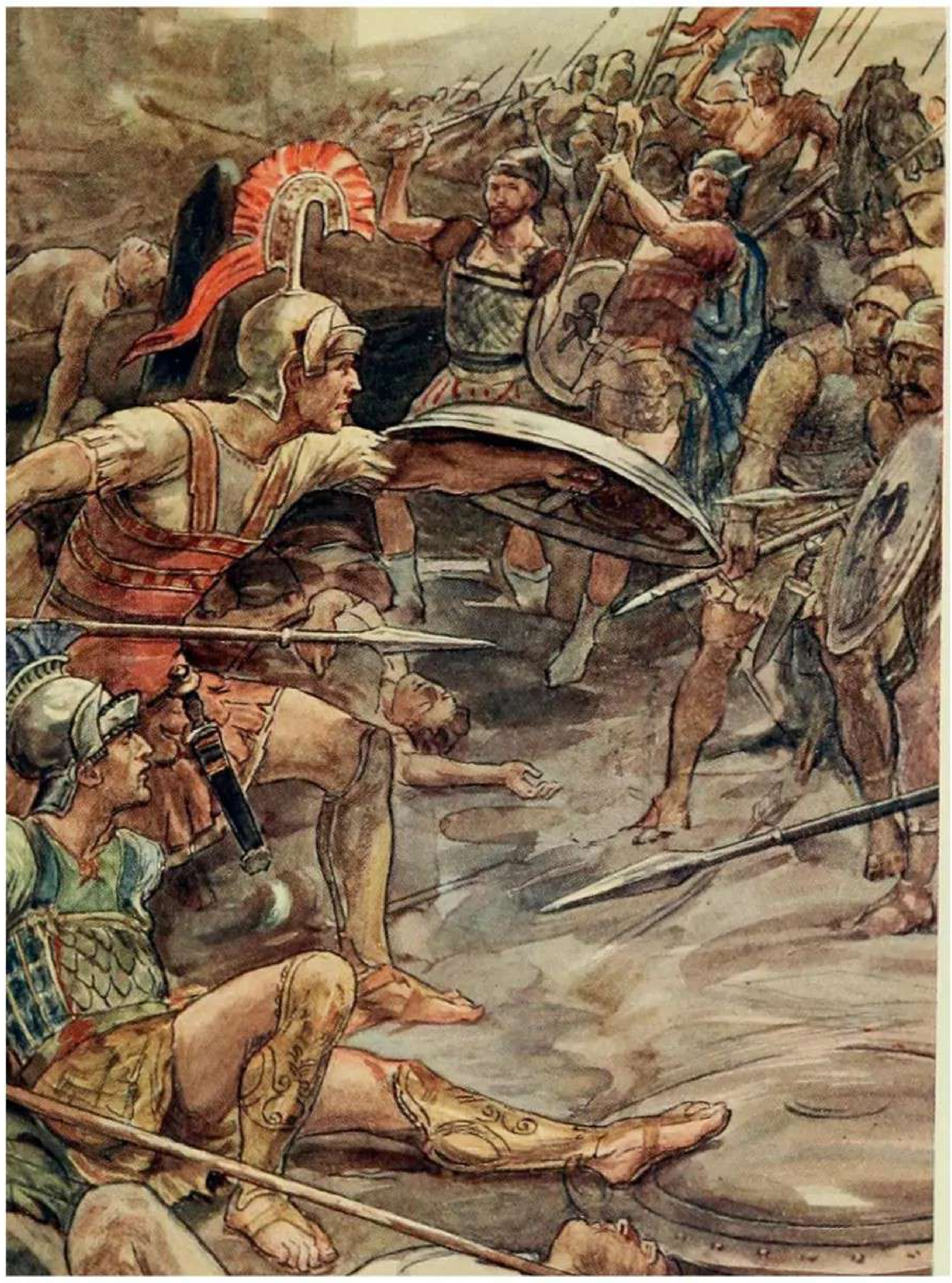
Absolutely not. It's both unprecedented and unexampled. No other Greek city followed them in this way, and I think that the reason for that is that it's extremely difficult to manage. You have to have lots and lots of homosexual couples or people willing to enter into a pairing relationship who are extremely good fighters. You've got to have both. I think it must have been very difficult.

We understand that members were chosen based on their merit rather than social class. Was this unusual?

There is one source that makes that point. Social class can have several significations. One is about hoplites as opposed to people who are sub-hoplites, but that's a wealth distinction. There is also an aristocracy – that is a distinction of birth. In ancient Greece if you considered yourself to be an aristocrat – one of the 'best' men, as they called themselves – typically you found that claim on descent, tracing your family line back to what you and


The battle against Macedonia would ultimately be the Sacred Band's last

"YOU HAVE TO HAVE LOTS AND LOTS OF HOMOSEXUAL COUPLES WHO ARE EXTREMELY GOOD FIGHTERS. YOU'VE GOT TO HAVE BOTH"


RIGHT Epaminondas and Pelopidas, depicted here at the Siege of Mantinea in 385 BCE, became major figures in the Sacred Band

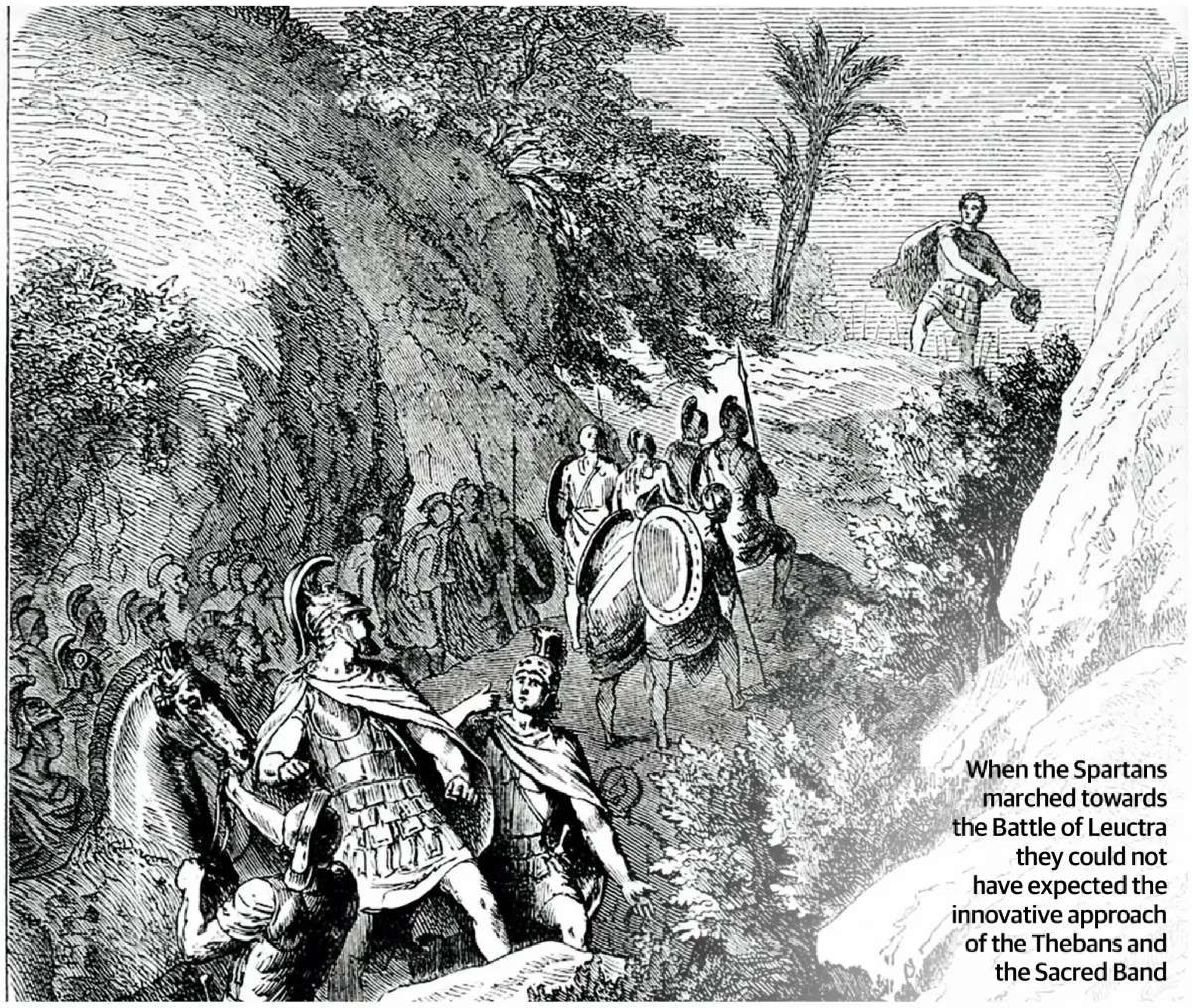
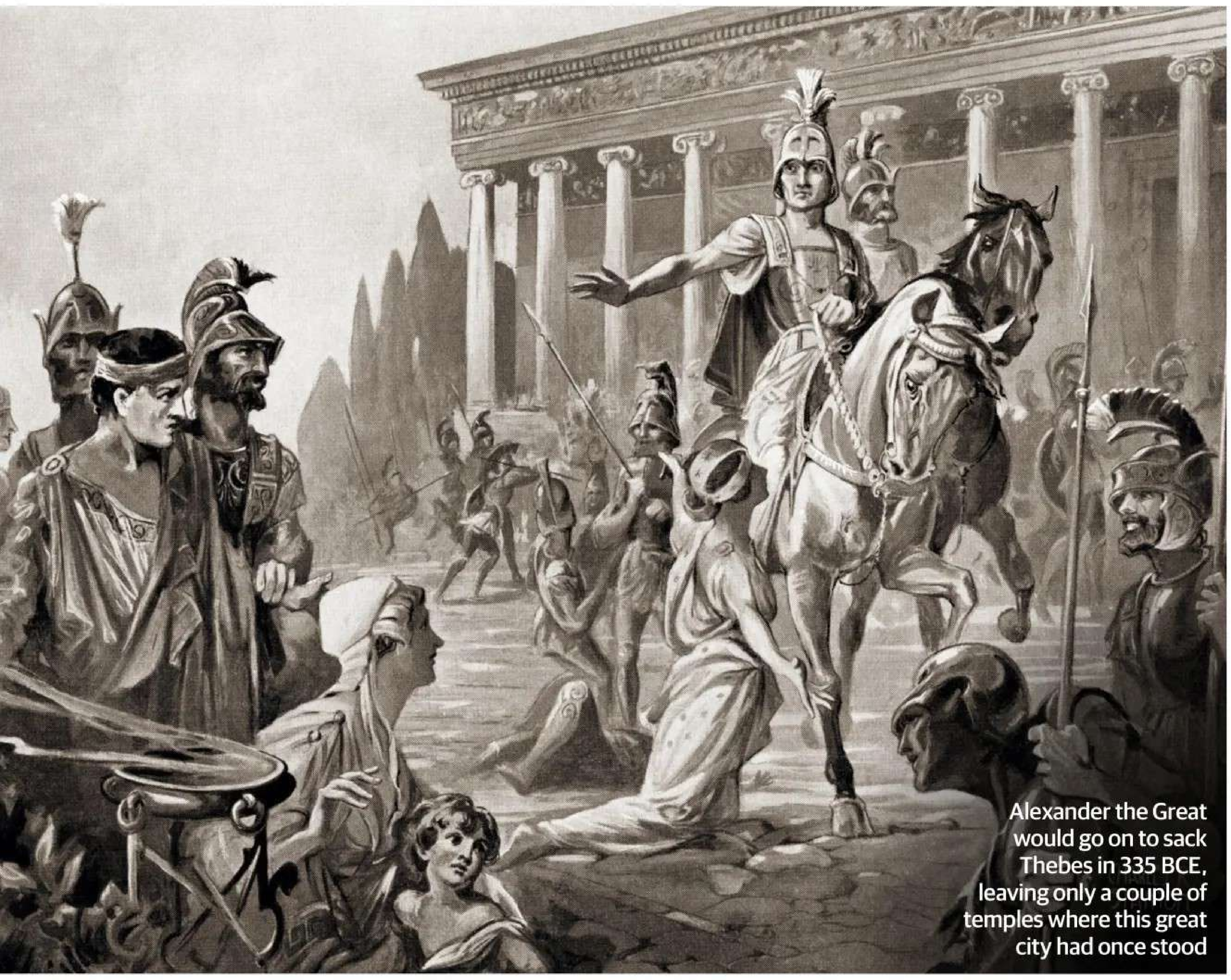

When the Spartans marched towards the Battle of Leuctra they could not have expected the innovative approach of the Thebans and the Sacred Band

Image source: wiki/Ward



Alexander the Great would go on to sack Thebes in 335 BCE, leaving only a couple of temples where this great city had once stood

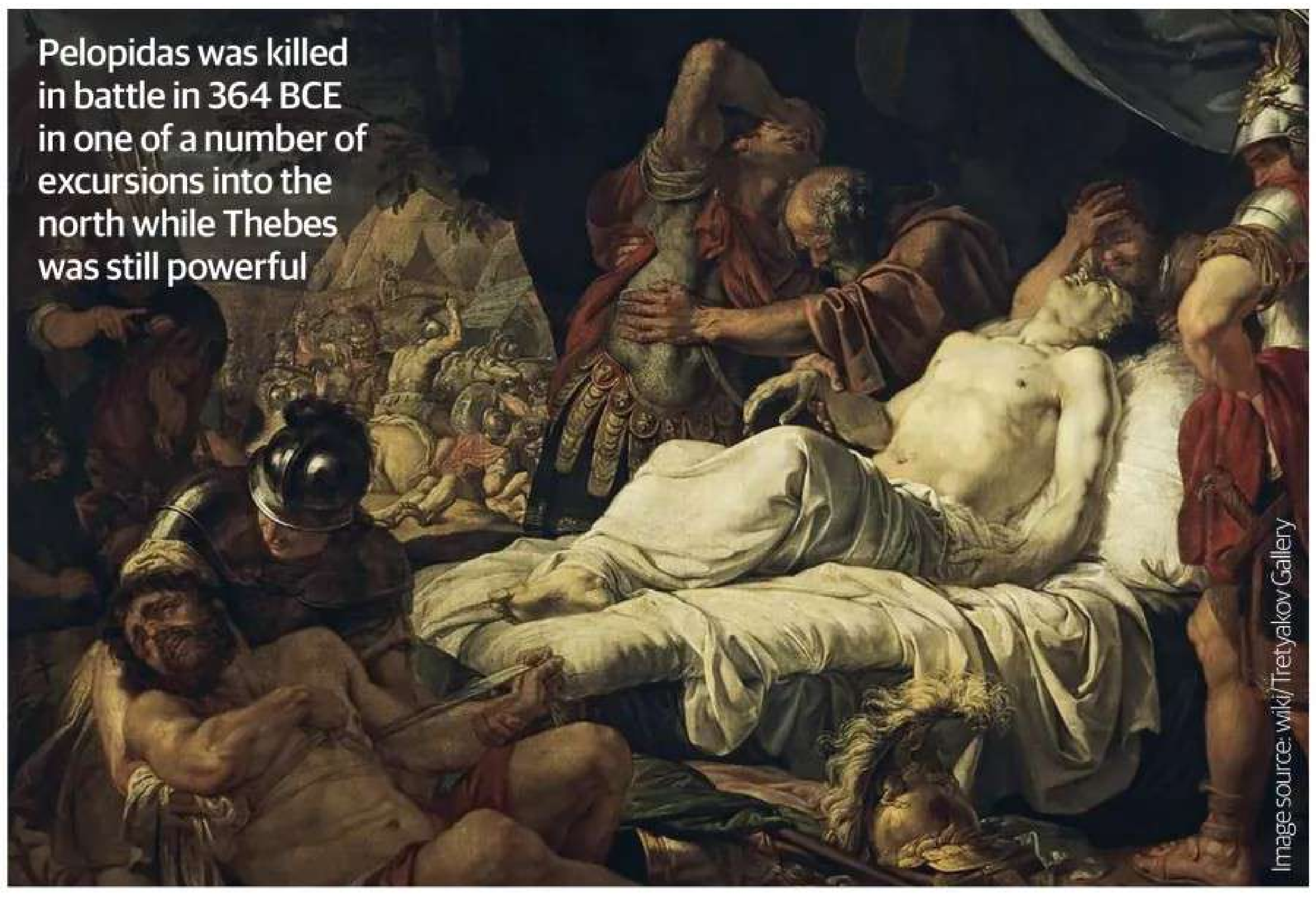
I would call a mythic hero or even a god. In Sparta, for example, there was such an elite social group and they called themselves The Descendants of Heracles. They claimed that, if you went far enough back, eventually you get to Heracles, who was both a hero and a god. The Thebans had their equivalent aristocratic family lines, but I don't think there would have been enough aristocrats to fill this number of spots on a regular, year-on-year basis.

When was the Sacred Band first deployed?

We think it would have been formed around the time of emergence of Thebes from Spartan domination, when it acquires a new constitution and it reestablishes the federal state of Boeotia, in 378 BCE. Then one of the first things you would do is think about how you're going to reconstitute your army. It was in 378 BCE that Gorgidas proposed forming what gets called the Sacred Band. It might well have been in action before, but its first success comes in 375 BCE at the Battle of Tegyra. This was a battle fought between this new-model Theban regiment and a detachment from a Spartan occupying garrison. When Thebes acquired its independence from Sparta, the Spartans' garrison was booted out of Thebes, but they retained one garrison at a place called Thespiae, which was very convenient for keeping an eye on both Athens and Thebes. It was a detachment from there on manoeuvres that this Theban Sacred Band set upon and defeated very seriously in 375 BCE. The Spartans had not suffered any major military disaster like that for about 15 years.

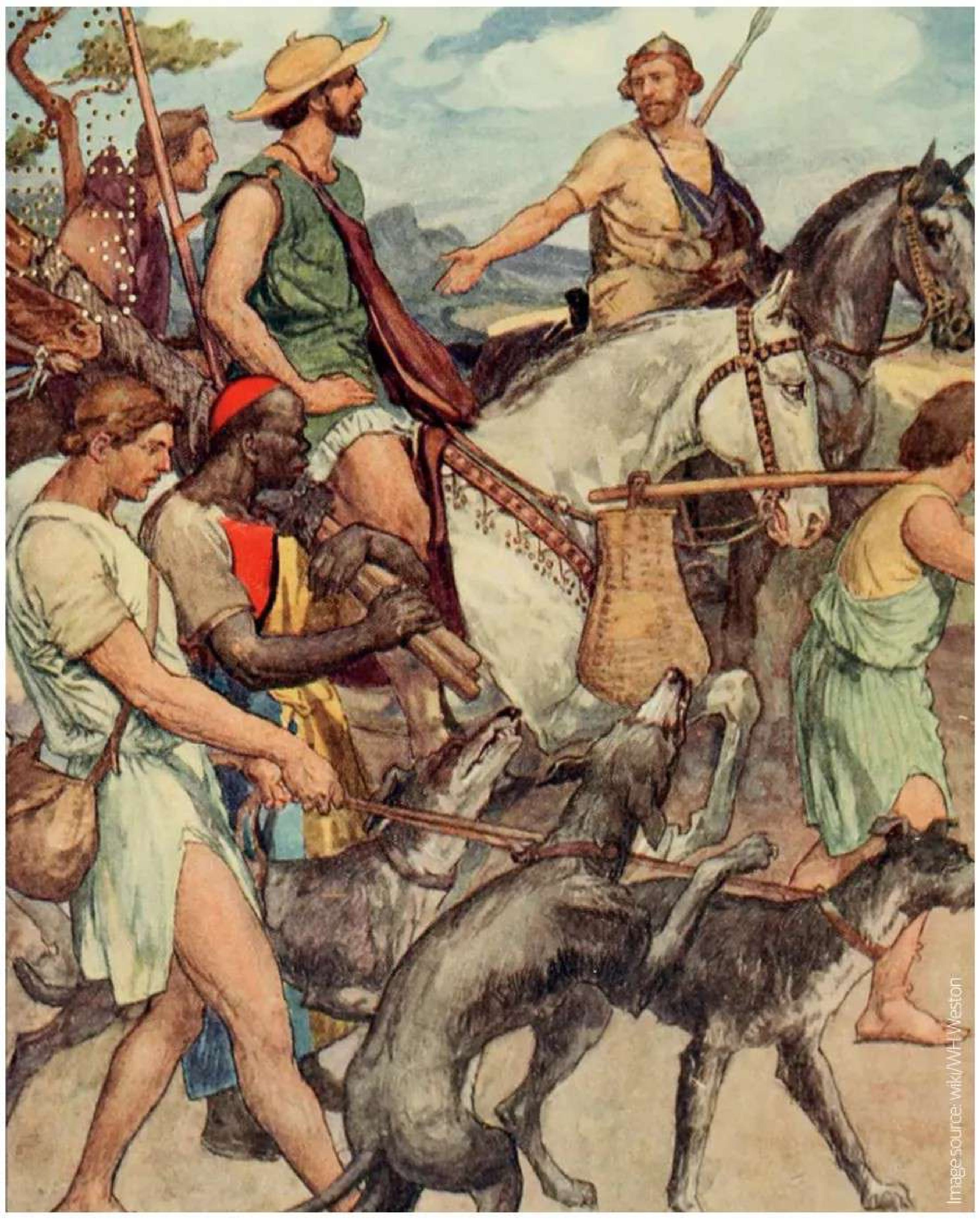
Did the Sacred Band have any lasting influence on ancient Greece?

Not in ancient Greece, as there are no other examples of that sort of homosexual, paired elite force. There are elite forces, but not of that nature. But with the modern recuperation of the very notion of homosexuality (and in a way the invention of the word in the 19th century) people have wanted to write back homosexuality into the history of ancient Greece in a positive way. If you think you can make both love and war very effectively as a gay person, then this is a wonderful shining example for you to hold up. 🏳️‍🌈



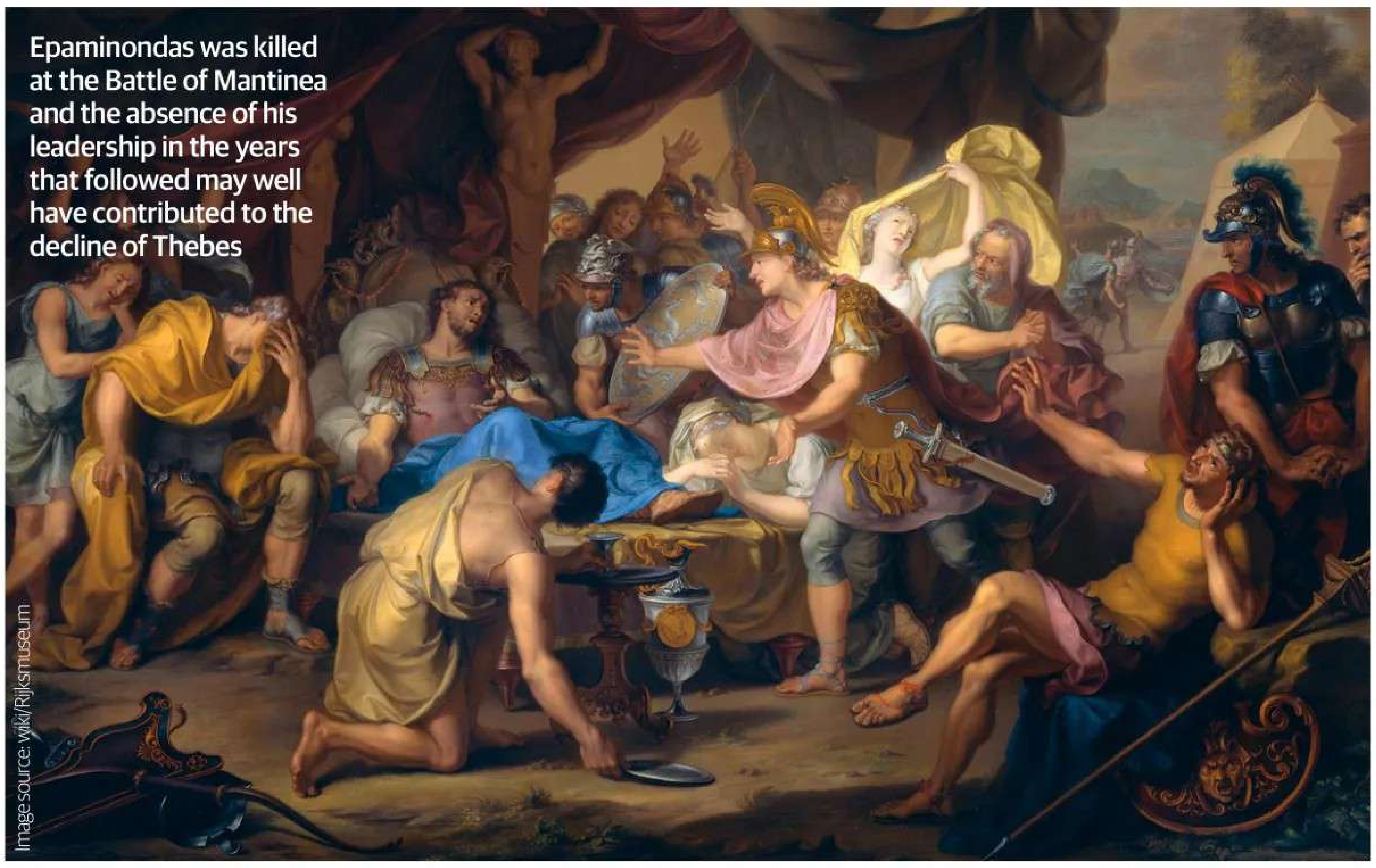
Pelopidas was killed in battle in 364 BCE in one of a number of excursions into the north while Thebes was still powerful

Image source: wiki/Tretyakov Gallery



RIGHT Pelopidas was a pivotal figure in the overthrow of Spartan control in Thebes having lived in exile for some years. He would then go on to command the Sacred Band

Image source: wiki/W.H. Weston



Epaminondas was killed at the Battle of Mantinea and the absence of his leadership in the years that followed may well have contributed to the decline of Thebes

Image source: wiki/Rijksmuseum

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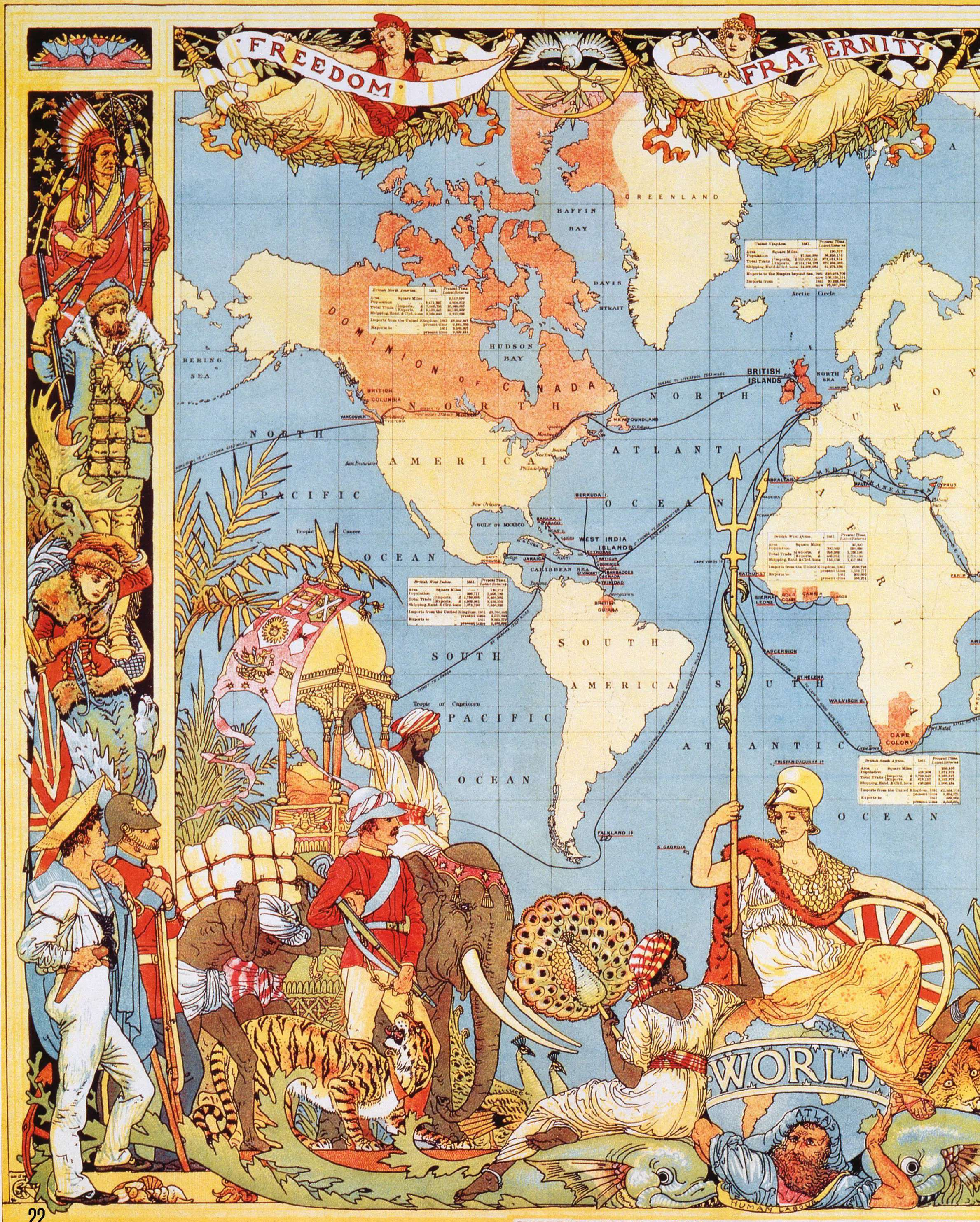
FREEDOM
FRATERNITY
GREENLAND
BAFFIN BAY
DAVIS STRAIT
Arctic Circle
DOMINION OF CANADA
HUDSON BAY
BERING SEA
BRITISH COLUMBIA
VANCOUVER
BRITISH ISLANDS
NORTH SEA
NEWFOUNDLAND
NORTH AMERICA
NORTH ATLANTIC OCEAN
NORTH PACIFIC OCEAN
San Francisco
Philadelphia
New Orleans
GULF OF MEXICO
Tropic of Cancer
BERMUDA
WEST INDIA ISLANDS
JAMAICA
CARIBBEAN SEA
BARBADOES
TRINIDAD
BRITISH GUIANA
GIBRALTAR
MALTA
CYPRUS
MADEIRA
CAPE VERDE
BATHURST
SIERRA LEONE
GOLD COAST
LAGOS
ASCENSION
ST HELENA
WALVISCH B.
CAPE COLONY
Cape Town
Port Natal
TRISTAN DACUNHA
FALKLAND IS
S. GEORGIA
SOUTH AMERICA
SOUTH PACIFIC OCEAN
Tropic of Capricorn
SOUTH ATLANTIC OCEAN
EUROPE
AFRICA
WORLD
ATLAS
HUMAN LABOUR

IMPERIAL FEDERATION,–MAP OF THE WORLD SHOWING THE EXTENT OF THE BRITIS

STATISTICAL INFORMATION FURNISHED BY CAPTAIN J.C.R. COLOMB, M.P. FORMERLY R.M.A. ——— BR

FEDERATION
MAP OF THE WORLD,
SHOWING THE EXTENT OF THE BRITISH TERRITORIES IN 1786.
INDIA
AUSTRALIA
NEW ZEALAND
INDIAN OCEAN
PACIFIC OCEAN
H EMPIRE IN 1886.
ITISH TERRITORIES COLOURED RED

LEGACY *of* EMPIRE

In 32 countries, being LGBTQIA+ is a crime because of laws drawn up by the British

Written by Reiss Smith

In many places around the world, being LGBTQIA+ is no longer a crime. People are free to love, marry, raise children and live their truths without punishment.

But sadly, this isn't yet a universal truth. At the time of writing, there remain more than 60 UN member states where it is illegal to be lesbian, gay, bisexual and/or transgender. And as Phyll Opoku-Gyimah, executive director of Kaleidoscope Trust and a leading campaigner against anti-LGBTQIA+ colonial laws, explains, "more than half of the countries that currently criminalise consensual sexual relationships between two people of the same gender originally enacted these laws under the influence of British colonial penal codes, designed by Victorian empire builders to inculcate morality into the people of the lands they colonised."

The British Empire

Colonialism is the practice of one country invading another, forcing its people to live under imported rules while exploiting communities, land and resources for gain. Colonisers have formed empires (collections of countries) throughout history, from the Roman Empire (625 BCE–476 CE), to the Spanish Empire (1492–1976). By far the largest and the most devastating, though, was the British Empire.

At its height, the saying went that the sun never set on the British Empire – it spanned ▸

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so much of the Earth that it was always daytime somewhere in the Empire. In 1901, some 400 million people lived under British rule – although fewer than 40 million actually lived in Great Britain.

The effects of colonialism were large, devastating and lingering: the British, and other colonisers, employed concentration camps, traded slaves, massacred indigenous people, and allowed poverty and famines to kill millions. Though the British Empire slowly fell away after World War II (1939-45), many former colonies, especially those in Africa and Asia, are some of the poorest countries in the world, while Britain is one of the richest.

The effects of Empire are also felt in archaic laws imported by the British, which continue to this day. Opoku-Gyimah says it's vital we continue "to discuss the impact of colonialism on LGBTQIA+ rights because that impact is still ongoing."

She continues to explain: "Alongside those laws, British colonists also exported attitudes and beliefs that stigmatised people of different sexual orientations, gender expressions and gender identities, which in some cases were very different to the previous belief systems of indigenous people and which are still prevalent in many of the countries they colonised."

"It's important to discuss the impact of colonialism on LGBTQIA+ rights because that impact is still ongoing"

How the British spread homophobia around the world

Britain began building its Empire in the 17th century, claiming colonies in North America and the Caribbean. In 1783, the American colonies won independence and became the United States of America. Undeterred, Britain spent the late 18th century and early 19th century claiming land around the world, from Australia to Asia, and from Africa to the Middle East.

At the time, British laws were fiercely conservative, and gay people were held in the deepest contempt. The Buggery Act 1533 made sodomy (oral or anal sex) a crime punishable by death – this punishment wasn't lifted until 1861, when the Offences Against the Person Act introduced a minimum ten years imprisonment. The Criminal Law Amendment Act 1885 went beyond sodomy, targeting any and all so-called homosexual acts.

As Britain continued to plant its flag around the world, it found that many countries were far more accepting of LGBTQIA+ identities. As Amnesty International explained in a 2023 submission to the UN: "Colonisation was often justified as necessary to 'correct', 'modernise', and 'civilise' diverse practices of gender and sexuality within different populations, which were seen as 'sexual perversion' and as a sign of 'backwardness' and 'savagery'."

Opoku-Gyimah says that one of the most significant impacts of colonialism "is surely the suppression of belief systems which acknowledged people with diverse sexual orientations and gender identities in favour of attitudes rooted in European Judeo-Christian traditions which ignored and/or stigmatised these people."

She adds: "Although much pre-colonial history has been lost or destroyed, there is ample evidence that many communities across Africa, Asia, the Caribbean and the Pacific recognised people who today we may identify as LGBTQIA+ and in some of these societies people with diverse sexualities or gender identities were celebrated or played an important role in society."

Laying down the law

Britain set about instigating laws based on its Buggery Act, the most notorious of which is Section 377 of the Indian Penal Code. Enacted in 1862, it stated that "whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished." The effect was to label any act of passion or love between two men 'unnatural' – and criminal.

ABOVE The president of Uganda, Yoweri Museveni

The Indian Penal Code, and with it Section 377, was used as a template in other colonies across Asia, Africa, the Caribbean and elsewhere, many of which remain in effect to this day. Traditionally, these measures were used against gay and bisexual men – in Britain, there was no law against two women having sex. This was down to the stunning ignorance and misogyny of male lawmakers, who didn't believe two women could be capable of loving each other. But over time, British laws targeting 'gross indecency' began to be used against lesbian and bisexual women. Today, there are 41 countries that ban intimacy between women.

ABOVE-LEFT Queen Elizabeth II in India in 1983. The British monarch is the head of the Commonwealth

ABOVE-MIDDLE Phyll Opoku-Gyimah, executive director of the Kaleidoscope Trust

ABOVE-RIGHT India recognises a third gender known as hijra

Imported transphobia

For as long as there have been human beings, there have been people who identify with, or express themselves, as a gender different to the one assigned at birth. While the word 'transgender' is a modern, Western one, there are examples of people we'd consider trans throughout history. In India, there is a third gender, known as hijra, who have been recognised for thousands of years. Hijras are believed to have special powers to do with fertility and are traditionally invited to bless newlyweds so that they will conceive, and will also bless newborn babies.

But in 1871, the British proclaimed all hijras to be criminals. While that law has since been repealed, hijras have lost their social status. They will still be invited to weddings and births, but they are also ostracised, persecuted and abused.

Similarly, in Gambia and South Sudan, trans people are targeted by laws banning so-called 'cross-dressing'. According to Human Dignity Trust, these laws were originally drawn up by the British "to control attire according to occupation, class and gender, resting on a largely Christian ideal of social propriety and morality," but are today "used to target transgender and gender diverse people whose gender identity and expression are perceived to undermine or threaten a societal order that is deeply rooted in gender binaries and a conservative Christian morality."

Why it still matters

The British Empire is largely a thing of the past – there was a concerted push for decolonisation after World War II, with India's independence in 1947 marking a real turning point. The handover of Hong Kong from the UK to the People's Republic of China in 1997 marked its definitive end, though many former colonies continue to be associated with the UK through membership to the Commonwealth of Nations and/or through retaining the British monarch as head of state.

Britain itself has moved on from its hostile attitudes towards LGBTQIA+ people. England and Wales partially decriminalised homosexuality in 1967, when the Sexual Offences Act lifted the ban on private sexual acts between men aged 21 or over (Scotland and Northern Ireland followed in 1980 and 1982, respectively). Same-sex couples can marry, transgender people have a right to recognition, and all LGBTQIA+ folk have legal protections from discrimination.

But these changes haven't been echoed in many former colonies, which are struggling to shed the Christian morals imposed on them. There are countries where colonial anti-LGBTQIA+ laws remain – a few, such as Singapore, have shed theirs only in recent years. Violence and discrimination remain rife around the world, festered by centuries of hostile policy.

According to the Kaleidoscope Trust, a charity working to improve LGBTQIA+ rights across the Commonwealth, there are 12 countries where the death penalty is a possible punishment for being LGBTQIA+. Four of these – Nigeria, Uganda, Brunei and Pakistan – are members of the Commonwealth.

What's perhaps most troubling is that not all of the anti-LGBTQIA+ laws we speak of are historic. In May 2023, Uganda's president, Yoweri Museveni, signed the Anti-Homosexuality Act into law. Condemned by leaders around the world, the legislation further criminalises LGBTQIA+ people (gay sex was already a crime), and creates an offence of 'promotion of homosexuality' punishable by up to 20 years in prison.

Even more chillingly, it also introduces the death penalty for a new crime of 'aggravated homosexuality'. Similar laws are being floated in other nations, such as Ghana. In these countries, anti-LGBTQIA+ attitudes have become more and more fervent.

Opoku-Gyimah says: "It is frightening to see the recent rising tide of anti-LGBTQIA+ sentiment across much of Africa and particularly galling to hear politicians in some countries like Uganda and Ghana blame the West for 'exporting' homosexuality to these countries, when in fact it is the rampant anti-LGBTQIA+ sentiment that has often been exported.

"Britain has a huge responsibility in these situations, both because of its historical links to many of the countries where we see this taking place and because of our ongoing relationships with these nations. British leaders should speak out and take action, such as refusing to issue visas to those who advocate for laws which breach LGBTQIA+ people's human rights. The British people should show solidarity with LGBTQIA+ communities under attack, by sending messages of hope to people impacted and by donating to charities like Kaleidoscope Trust, which are working to improve the situation."

BELOW Thomas Babington Macaulay wrote the Indian Penal Code

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THE WEIMAR PERIOD

Professor Katie Sutton, an expert on German culture, gender and sexuality, discusses Weimar queer and trans culture

Queer culture is often depicted as 'flourishing' during the Weimar period. How true is this?
Queer culture really did take off in new and exciting ways after the end of the First World War in Germany, with new clubs, bars, magazines and political organisations. It was the era of writer Christopher Isherwood declaring in his diaries that "Berlin meant boys," of the glamorous Marlene Dietrich and rough-and-ready Claire Waldoff singing songs about "best girlfriends."

These years also saw some of the world's earliest dedicated LGBTQIA+ magazines, with titles like *The Island* or *Girlfriend* or *The Third Sex*, often featuring nude or semi-dressed pinups, sensuous poems as well as more political content. But we also see that queer and trans people often faced a much more threatening and violent reality out on the streets.

What are some of the origins of this culture?
This culture didn't just spring out of nowhere. The Weimar queer scene built on the efforts of much earlier activists such as Swiss author Heinrich Hössli, who in the 1830s wrote a book called *Eros* on male-male love in ancient Greece, or Karl Heinrich Ulrichs and Karl Maria Kertbeny in the late 1860s, who wrote political manifestos and came up with new labels for same-sex and gender-diverse identities like 'urning' and 'homosexual'. The Scientific Humanitarian Committee, founded in Berlin in 1897, was one of the first political LGBTQIA+ organisations, and campaigned to abolish the criminal Paragraph 175 that outlawed male same-sex acts.

Katie Sutton is associate professor of German and Gender at the Australian National University. She has published on gender and queer and trans subcultures in the Weimar era and on sexology and psychoanalysis.

Image source: Katie Sutton

What forms did this culture take?
There are so many great examples here, it's hard to know where to start! There was a popular cabaret song called the *Lavender Song*, which proudly and subversively proclaimed that "we are, after all, different from those others/ who have only loved in lock step with morality." There are also a number of iconic queer films from this era. The 1919 silent film *Different from the Others* was probably the first queer rights film ever made, about a gay violinist played by Weimar heartthrob Conrad Veidt who falls victim to a blackmailer because of Paragraph 175. The 1931 film *Mädchen in Uniform* is about a girl named Manuela in a strict and repressive Prussian boarding school who falls in love with one of her teachers and is driven to despair when the teacher, under pressure, breaks off contact. These are sad films, but they express hope that progressive laws and kinder alternatives to strict authoritarian systems might bring better times for both queer and straight people. There were heaps of queer bars, restaurants and social clubs during this period – there was estimated to be around 100 just in Berlin by 1923. The Violetta was a favourite lesbian club that met twice a week in the Zauberflöte (Magic Flute) and hosted lecture evenings, a

RIGHT A scene with Conrad Veidt and Reinhold Schünzel from the 1919 queer-focused film *Different from the Others*

ABOVE A group of women and trans people at the Eldorado nightclub

sport group, excursions and a regular Transvestite Ball for gender-diverse folk. Famous clubs like the Eldorado attracted a mixed trans, queer, and celebrity and tourist population – it was the kind of venue that featured in popular 'slumming guides' to the city for people keen to enjoy a taste of Berlin's hedonistic reputation.

Who are some key queer figures from the Weimar period?

Someone I find really fascinating is Lotte (sometimes Lothar) Hahm, born in Dresden and later an activist and founding member of various Berlin lesbian and transvestite associations. We don't know if Hahm would have identified today as queer or trans, both or neither, but they had a very sexy, assertive transmasculine aesthetic and were a hugely popular host of regular nightclub events with tantalising titles like A Night in Paradise featuring cream-puff eating competitions. During the Nazi period Hahm was sent to a concentration camp, but later released, and became active again in the queer scene of post-World War II West Berlin.

During the Weimar period how much does queer culture transcend being a subculture and pass into the everyday?

In my research I've been particularly interested in how 'masculine' styles for women crossed barriers of straight and queer culture in a big way, especially in the mid 1920s. Women of all classes and sexual identities cut their hair into short Bubikopf bobs, donned suits, trousers and 'boyish' straight dresses and skirts; they also joined sporting clubs and moved into previously male jobs. While a lot of this gender-bending was playful and celebrated as flirtatious and modern in the Weimar popular media, German women's so-called 'masculinisation' could also be a focus for more serious and sometimes reactionary fears: about a falling birth rate, the collapse of gender norms and a society in disarray. The masculine female styles made it easier for transmasculine people, butch lesbians and gender-diverse people to find themselves reflected in Weimar popular culture, at least up to a point – unabashedly queer styles were sometimes also targets of ridicule. Styles became much more feminised again by the late 1920s.

What is the legacy of the Weimar period on queer culture?

Weimar queer politics was far from perfect, and in thinking about Weimar queer culture our image has often been coloured by how we want to remember this period, especially knowing about the terrible persecution of queer and trans as well as Jewish, Sinti and Roma, disabled people and people of colour after the Nazis seized power in 1933. The evidence we have on Weimar queer organisations shows that there was often conflict in the scene, as there still is today. We also know that people living in the bigger cities who were white and middle-class had much better access to the clubs and social organisations of 1920s Berlin, Hamburg or Cologne than others. We can look to this period and be reminded of how we still face the problem of people within our own queer communities being marginalised who are not white, middle-class, cisgendered or able-bodied. We look to Weimar for evidence that our queer and gender-diverse present has a long and colourful history, and it absolutely does. But we need to look with our eyes open and acknowledge the difficult as well as the fabulous aspects of the queer and trans past. 🏳️‍🌈

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THE PINK TRIANGLE

How the LGBTQIA+ community was tortured and forgotten during the Holocaust

Written by Poppy-Jay St. Palmer

The devastating effects of the Holocaust during World War II have resulted in it being universally viewed as one of the biggest crimes against humanity in history. Over the course of the war, Nazi Germany and its collaborators systematically murdered more than six million Jewish people. But despite what you may have learned in history classes, Jewish people weren't the only group targeted by the Nazis.

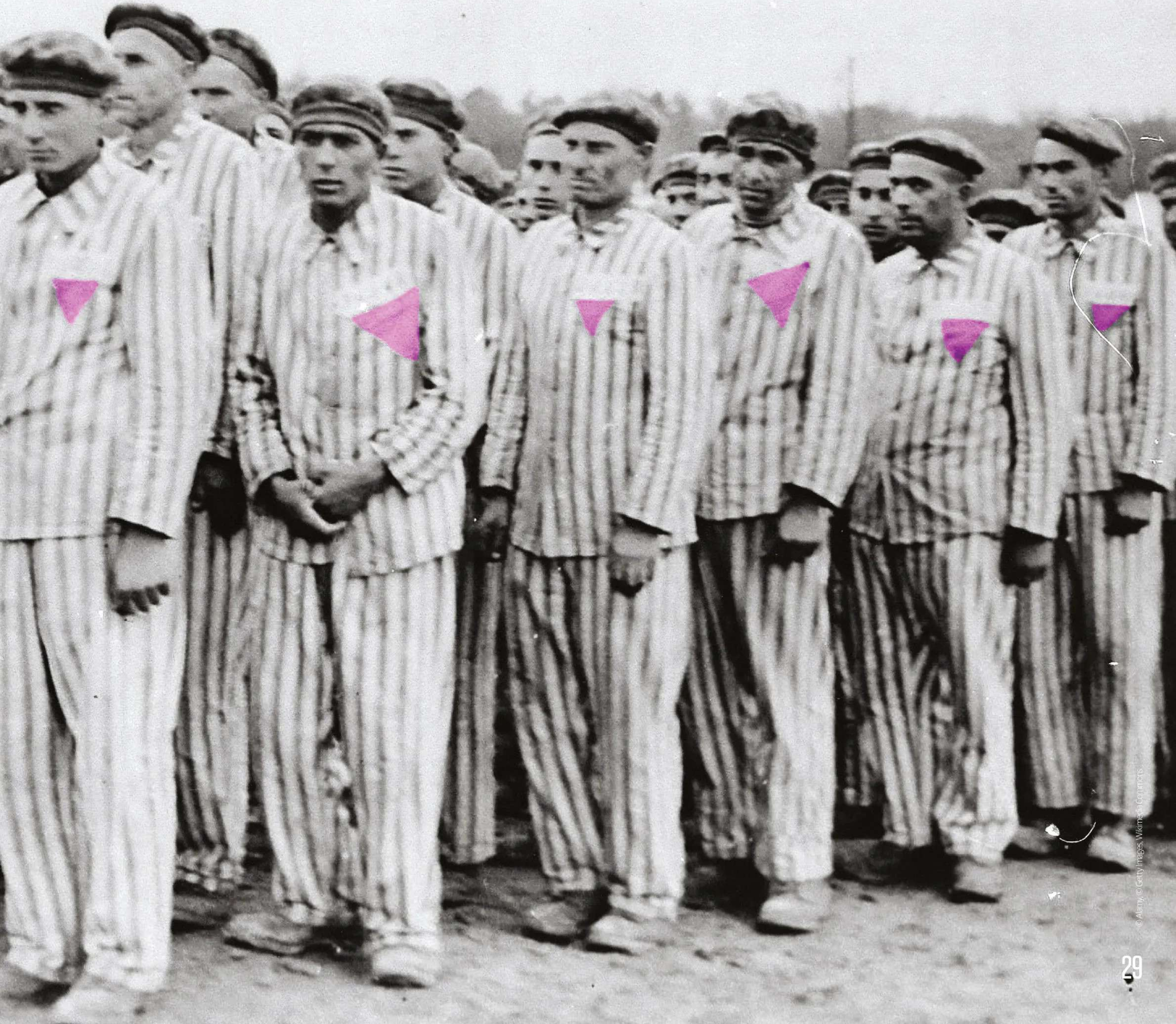
Nazi undesirables

The senseless violence against the victims of the Holocaust stemmed from a want to maintain Hitler's vision for a 'pure German race'. He believed 'Aryan' people – white, non-Jewish people of northern European descent, typically with blond hair and blue eyes – were superior over all others, and sought to exterminate anyone who might hinder the Aryan race's survival. Those groups included: physically and mentally disabled people; political opponents like communists, socialists and trade unionists; Romani people; Jehovah's Witnesses, who were targeted after they refused to serve in the German army or take an oath of obedience to Hitler; 'asocials', which included homeless people and sex workers; and homosexual men. Lesbians and queer women were also targeted, generally at a lower rate, and were often lumped together with other groups like asocials and political opponents.

Like the Jewish victims of the Holocaust, people from each of these groups were rounded up, placed into concentration camps and, in many cases, murdered. In order to tell the difference between prisoners, the Nazis developed a marking system, which used badges sewn onto their prison uniforms, the most well known being the yellow stars (a perversion of the Star of David) that sat on the breast of the Jewish uniforms. Gay and queer men were identified using a pink upside-down triangle as something of a badge of shame. This emblem has since been reclaimed by many in the LGBTQIA+ ▶

BELOW Prisoners stand during a roll call. Each wears a striped hat and uniform bearing coloured, triangular badges as well as ID numbers

Courtesy of Robert A. Schmuhl



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community when German activists in the 1970s began wearing pink triangles – both upside down and rightside-up – as symbols of pride and liberation.

Criminalising homosexuality

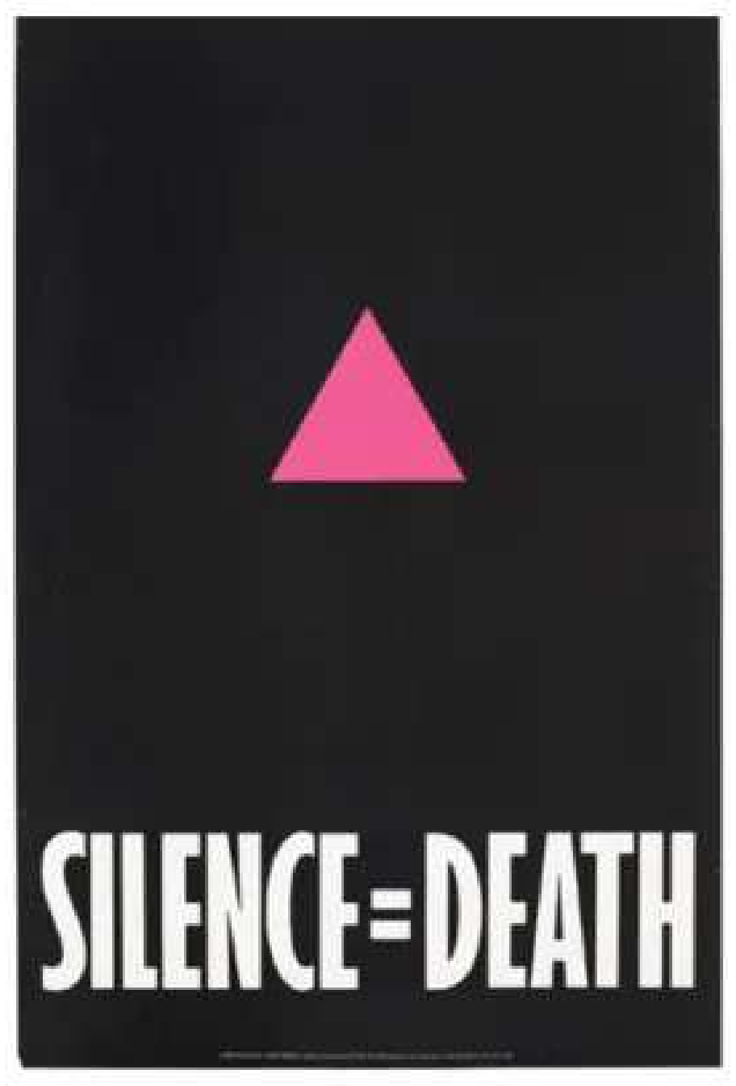
Way back in 1871, the German Empire joined many parts of Europe in criminalising sexual relationships between men with the introduction of Paragraph 175. The statute was part of Section 13 of the German criminal code, which concerned 'Crimes and Offences against Morality' – it sat alongside the likes of bestiality, bigamy, incest and sexual assault. Translated from German, it read: 'Unnatural sexual acts committed between persons of the male sex, or by humans with animals, is punishable with imprisonment; a loss of civil rights may also be sentenced'. Although the law was harsh, men could only be convicted if they were proven to have been engaging in 'intercourse-like' acts with other men, meaning police were required to catch them at it, and convictions were uncommon as a result. Many members of the wider community even found it easy to fly under the radar, as no laws existed specifically banning women from having relations with other women. At this time, LGBTQIA+ networks flourished throughout Germany's bigger cities.

When the Nazi Party took power in 1933, they wasted no time in enforcing the statute, and even revised Paragraph 175 in 1935. Most of the heat was on gay and queer men, owing to how the Nazis viewed the role of women in society, but lesbians, queer women and gender-non-conforming folks still came under scrutiny. The Nazis began persecuting the community in far greater numbers than ever before. Police raided queer bars and meeting places, disbanded LGBTQIA+ organisations and stopped their presses. The Kripo and the Gestapo began targeting queer men through tips from neighbours, colleagues and even friends and family members about their intimate lives. With the conviction rate at around 50%, many of the men arrested during this time were given fixed prison sentences as punishment for their 'crimes'. Those who were even more unlucky were transported straight to concentration camps indefinitely.

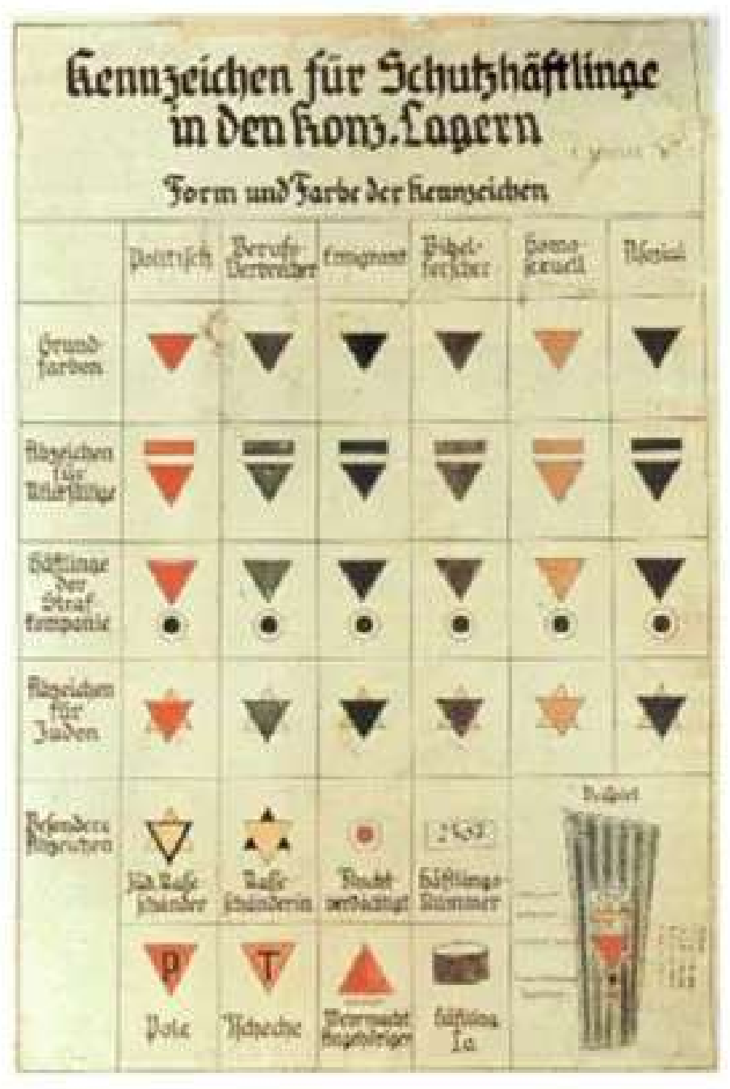
A sign of the times

One man who survived the regime was Friedrich-Paul von Groszheim, and his story is just one example of the diverse horrors of what thousands endured. Born to an upper-class family in Lübeck in northern Germany in 1906, von Groszheim was faced with the devastation of conflict from a young age. His father was killed in 1917 during World War I when he was just 11 years old, and he tragically lost his mother not long after that. He and his sister were sent to live with their two elderly aunts, and he trained to be a merchant once he was old enough. Discovering his identity as a homosexual man, von Groszheim eventually found himself a regular fixture of the Lübeck gay scene in the 1920s. Sadly for von Groszheim and countless others, the community he found would soon be ripped apart.

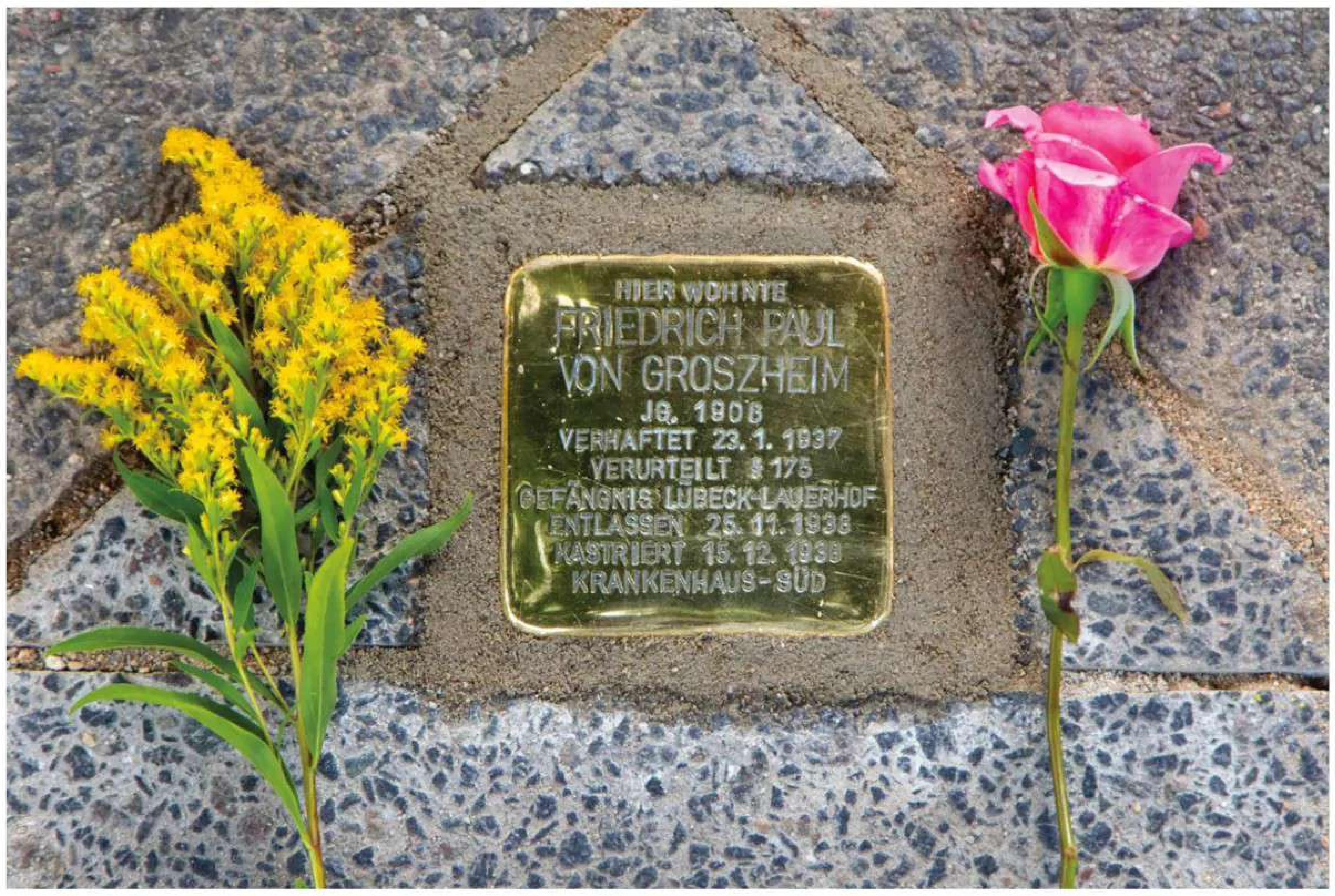
In January 1937, von Groszheim became one of 230 men who were dragged from their homes and arrested by the SS on a single evening, all on suspicion of homosexuality. He was imprisoned for ten months. During his imprisonment, von Groszheim was regularly beaten and forced to wear a badge adorned with a capital letter A, which stood for 'Arschficker', or 'arse-f**ker'. But his and many other men's nightmares didn't end upon release. The following year, von Groszheim was re-arrested by Nazi forces, and was this time made to choose between incarceration at the concentration camp in Sachsenhausen or castration, a fate reserved for many of



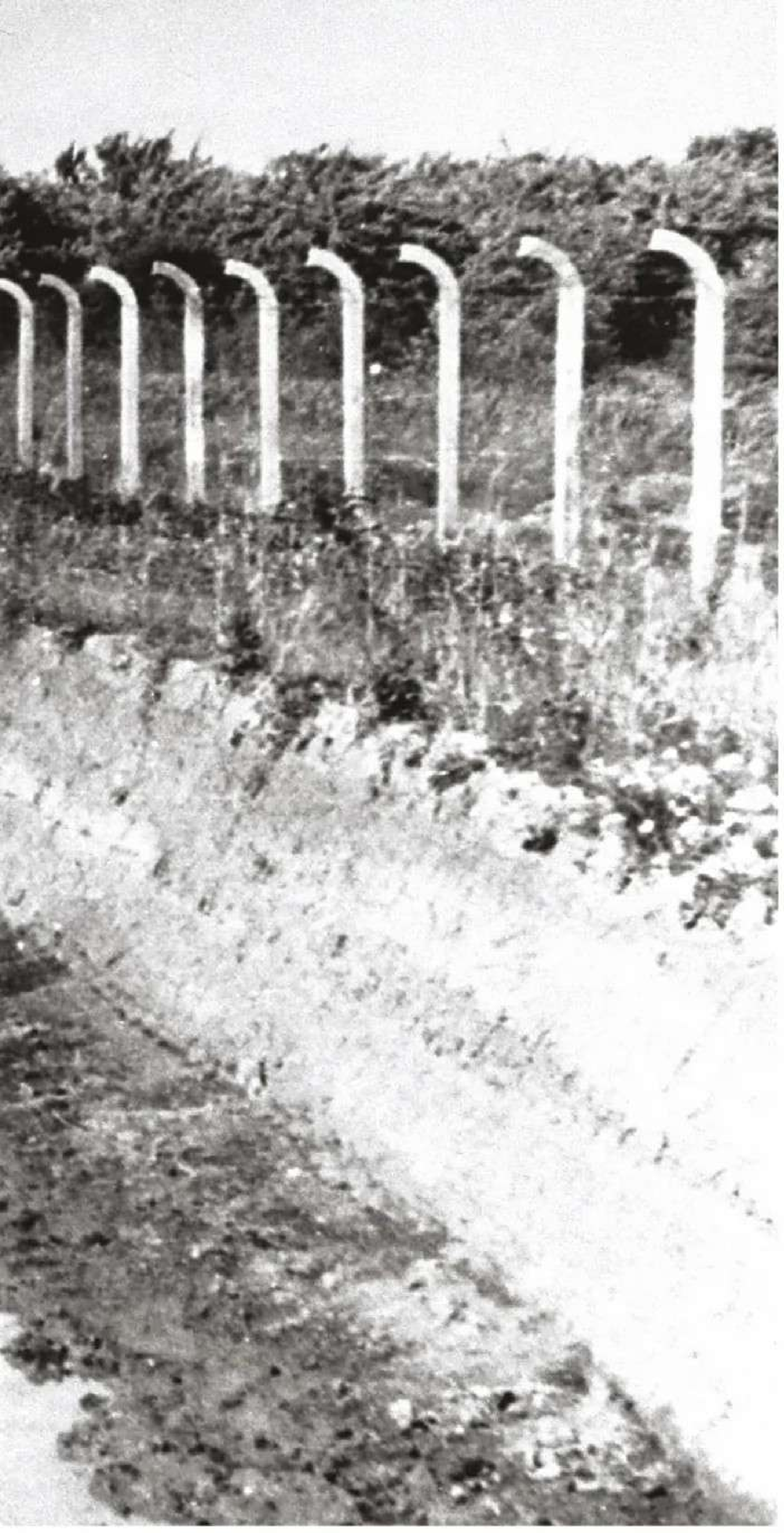
ABOVE The symbol worn by queer men during the Holocaust featured on posts from ACT UP during the AIDS epidemic


Kennzeichen für Schutzhäftlinge in den Konz.Lagern
Form und Farbe der Kennzeichen

ABOVE The Nazis used a coloured badge system to help them determine which prisoners were which in the concentration camps



ABOVE-RIGHT A memorial plaque found outside the house of Friedrich-Paul von Groszheim



ELDORADO
ELDORADO
ELDORADO
HIER IST'S RICHTIG!
HIER IST'S RICHTIG

ABOVE-LEFT Prisoners carrying out forced labour along the fence of Neuengamme concentration camp

ABOVE-RIGHT Under the Nazi Party, police began dragging people from LGBTQIA+ spaces, like the famous Eldorado bar in Berlin

> "Gay and queer men were identified using a pink upside-down triangle as something of a badge of shame"

the men arrested for 'sexual offences' at this time. He chose castration. The effects of the operation caused him to be rejected as 'physically unfit' when he came up for military service. Then in 1943, he was arrested for a third time and shipped off to one of Neuengamme's more than 85 satellite camps.

Following the collapse of the Third Reich, he left the camp and moved to Hamburg, where he worked as a hotel clerk until he retired. The torment and suffering he endured throughout the Holocaust was so great that it was 45 years after the end of the war before he spoke about his homosexuality and experiences. After sharing his story with writers and documentary makers, Friedrich-Paul von Groszheim died in 2006, aged 100. A memorial stone commemorates him in front of his house in Lübeck-Travemünde. In Heinz Heger's book, *The Men with the Pink Triangle: The True Life-and-Death Story of Homosexuals in the Nazi Death Camps*, von Groszheim said: "I'm living proof that Hitler didn't win. I'm aware of that every day."

The wider impact

From 1933 to 1945, it is estimated that around 100,000 gay men were arrested and between 5,000 and 15,000 were taken to concentration camps. Conditions for queer men in the camps were tough. Branded by the pink triangles on their uniforms, they were treated especially harshly by both guards and other prisoners, who held little sympathy for them – being gay had been considered criminal since well before the start of the war, after all. The men were subjected to torture, sexual abuse, public humiliation and inhuman medical experiments carried out by sadistic Nazi scientists. By 1942, concentration camp commandants had been given the power to order forced castration on homosexual prisoners. Approximately 65% of the men died while imprisoned, many by suicide.

Following the end of the war, when many of the surviving victims of the Holocaust were liberated, the queer prisoners continued to be systematically oppressed. They left the camps as convicted criminals, and remained marginalised from society. The camps may have been emptied, but Paragraph 175 remained, meaning those who had been convicted were forced to serve out their sentences, with one prison exchanged for another. It wasn't until 2002, more than 50 years after the war, that the German government finally overturned the Nazi-era convictions for Paragraph 175. Those who had suffered became eligible for monetary compensation, but the damage had already been done. Despite the victory of winning the war, the end of this community's story wasn't a happy one.

For decades, experiences from LGBTQIA+ people who had been persecuted during the war were left out of the history books, their stories effectively erased. As the community as a whole has become both bigger and stronger, more and more people have slowly decided to come forward to share the experiences of themselves and their loved ones. At a time when queer people are still being persecuted every day, the importance of recording their histories for the next generations has never been more apparent.

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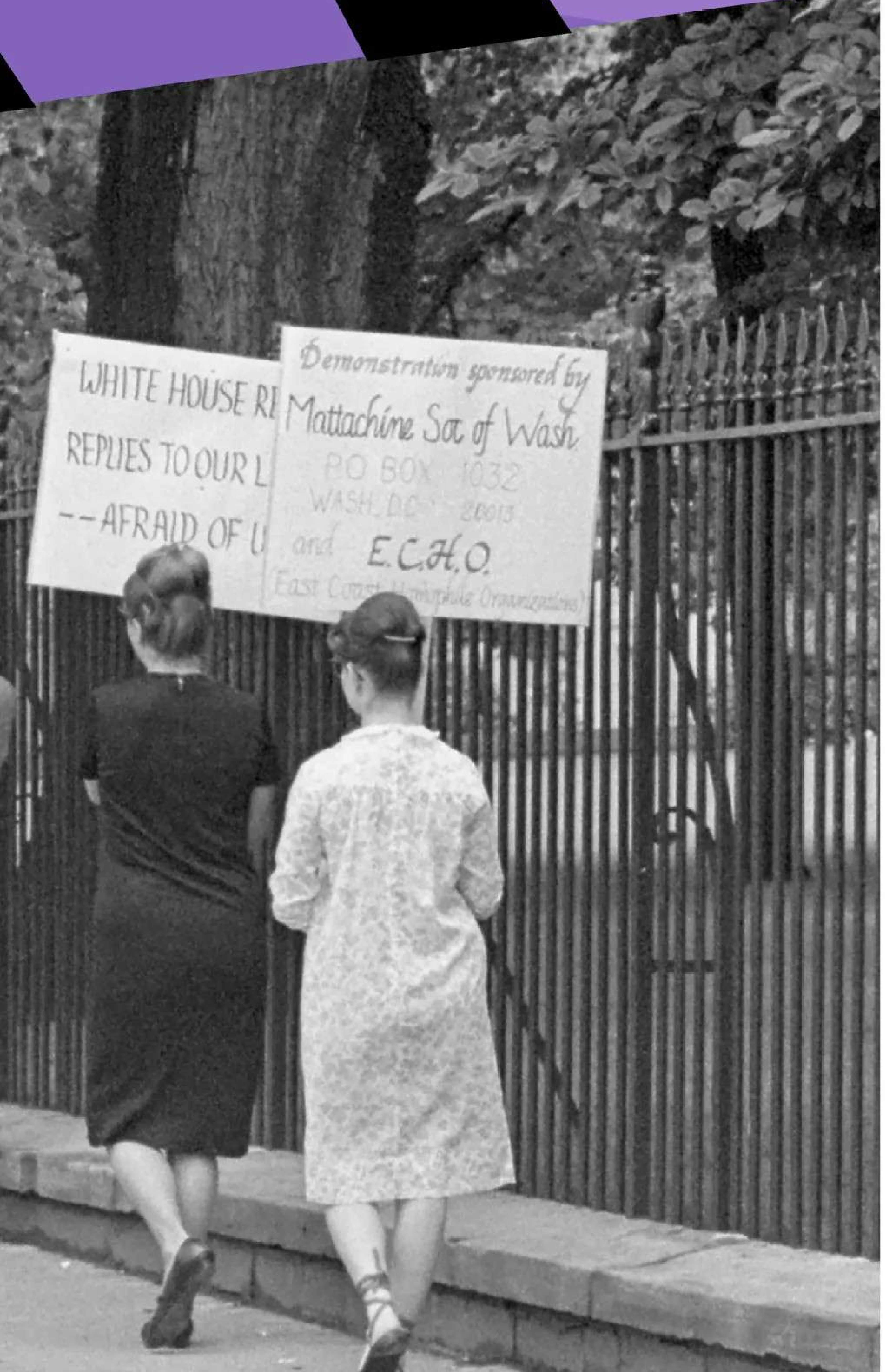
THE LAVENDER SCARE

How a national fear of communism led to the US government outing and firing thousands of gay and lesbian workers

Written by Poppy-Jay St. Palmer

FIFTEEN MILLION U.S. HOMOSEXUALS PROTEST FEDERAL TREATMENT
WE WANT: FEDERA
HONORABLE DISC
SECURITY CLEARANC
CONFERANCES WITH OUR GOV'T OFFICIALS
SEXUAL PREFERE
IS IRRELEVANT
TO EMPLOYM
CITIZENS
FIRST-CLASS CITIZENSHIP FOR HOMOSEXUALS

Senator Joseph McCarthy facilitated a national moral panic in the US with his accusations of government workers being communists and homosexuals



What's the difference between a communist and a homosexual? There is none – according to the United States government during the times of McCarthyism, at least.

You may have heard of the Second Red Scare, an era of US history shortly after World War II, which saw the nation gripped by an intense fear of communism. An onslaught of aggressive right-wing propaganda led citizens across the United States to become terrified of the idea of communism, anarchism and other left-wing ideologies. Following the mania of the first Red Scare that took place after World War I, the second entertained the idea that national and foreign communists were infiltrating the federal government to disrupt the American way of life. But with it came another moral panic that has largely been omitted from history.

Known as the Lavender Scare, the next campaign took aim at America's LGBTQIA+ community. Its title was in reference to the phrase 'lavender lads', a synonym for gay men that was repeatedly used by a prominent senator at the height of the scare, and 'lavender menace', used by infamous homophobe Anita Bryant to describe lesbians. Throughout the Lavender Scare, it was widely believed that homosexuals had infiltrated the US government and posed a grave threat to national security. A widespread panic ensued, and the government began harassing and firing those suspected to be LGBTQIA+ as a result.

POINTING THE FINGER

The national reaction to the notion that homosexuals had infiltrated the government may seem unbelievable by today's standards, but it was the boiling point of a pot of fear that had been simmering for years. In February 1950, Senator Joseph McCarthy gave a speech that chilled the nation to the bone: he claimed that he had a list of 205 names of Communist Party members who were working and shaping policies in the State Department. Even worse was the response that came from Deputy Under Secretary John Peurifoy. In a poor attempt to quell the panic, Peurifoy assured the committee that the department didn't employ any actual communists, but a number of people who had been considered security risks had already been forced out. Among them were 91 homosexuals. Many interpreted the admission as proof that the State Department had been infiltrated by 'sexual perverts'.

The revelation was met with even more fear, and the general view of LGBTQIA+ people in the United States was blown completely out of proportion. Communism was overshadowed by this new moral panic, with many believing homosexuals ▶

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BELLOW: American sexologist Alfred Kinsey's book, *Sexual Behaviour in the Human Male*, helped to bring LGBTQIA+ people into the public eye

MR. COMMUNIST RETURN TO GOD & PEACE
STALIN MUST ABOLISH ANTI-ZIONIST ANTI-SEMETIC LAWS BEHIND IRON CURTAIN

ABOVE: The Lavender Scare came at the same time as the Second Red Scare, which saw countless US citizens live in real fear of communism

"BY NOVEMBER 1950, ALMOST 600 CIVIL SERVANTS HAD BEEN DISMISSED IN WHAT SOME POLITICIANS DESCRIBED AS THE 'PURGE OF THE PERVERTS'"

to be even more of a threat to security than the communists they had been clutching their pearls at just a few weeks before. Respected broadcaster Elmer Davis even commented on national radio: "It looks as if the enemies of the State Department, and of the administration generally, have gotten hold of a more profitable issue than communism."

BEFORE THE STORM

Two years after the end of World War II in 1947, President Harry S Truman's administration attempted to strengthen the government in any way it could. The president passed an executive order establishing a loyalty programme for federal employees, meaning that anyone who could be seen as immoral or disgraceful became a target. However, the way in which the executive order was worded made it very clear who were intended as the targets. Gay and lesbian employees were singled out and treated as a threat to the wellbeing of the United States, despite there being no evidence to support this theory. The Secretary of State issued a memo stating: "The tendency towards character weaknesses has led us to the conclusion that the known homosexual is unsuited for employment in the department."

One of the first rounds of dismissal initiatives came from the National Park Service the same year. The Park Police began what was crudely known as the 'Sex Perversion Elimination Program'. They started targeting gay men for arrest and intimidation, and even labelled them mentally ill. At this point, the arrests were very hush-hush compared to those that came after 1950, but the misinformation being spread about the LGBTQIA+ community, particularly gay men, was rife.

PURGE OF THE PERVERTS

Following McCarthy's infamous speech, the federal government found itself with a case of mass hysteria on its hands, and was now tasked with finding a way to save face. The solution? Firing those at the centre of the hubbub. Republican members of Congress already had concerns about gay and lesbian people working for the US government as early as 1947, during the onset of the Cold War with the Soviet Union, and McCarthy's speech turned the pressure up even higher. By November 1950, almost 600 civil servants had been dismissed in what some politicians described as the 'purge of the perverts'. The State Department even began boasting that it was firing one homosexual per day, which was twice the rate at which they were getting rid of those suspected of political disloyalty.

Following McCarthy's initial speech, he continued to make passing references to "communists and queers" in his addresses for a time, but eventually dropped the subject, unsure of how to proceed or essentially investigate his own accusations. Some believe it was McCarthy's lack of involvement from thereon out that caused the Lavender Scare to be largely forgotten from United States history.

CUTTING TIES

The US government already had a strained relationship with the LGBTQIA+ community. Sodomy laws had been in place in the country since the 1600s, but they weren't particularly enforced and most didn't specifically target same-sex relationships. It wasn't until the 20th century that the US began to become more aware of the existence of LGBTQIA+ people – partly thanks to the publication

GAY RIGHTS ARE HUMAN RIGHTS
Will History Repeat Itself?
HITLER, McCARTHY, ANITA
Will History Repeat Itself?
HITLER, McCARTHY, ANITA

ABOVE-LEFT: Politicians and police began targeting and harassing government workers who were suspected to be gay, as they were seen as a 'security risk'

ABOVE-RIGHT: The damage done by McCarthyism and the Lavender Scare affected the United States' LGBTQIA+ community for decades

of famed sexologist Alfred Kinsey's book *Sexual Behaviour in the Human Male* – and thus began to take sodomy laws more seriously. In addition to that, even more anti-LGBTQIA+ legislation was brought into law. Homosexual men were no longer allowed to serve in the military from 1941, and those suspected of being gay were served with 'blue discharges'.

Although McCarthy had backed off from the issue of homosexuals infiltrating the government, the damage was already done. His colleagues in the Senate formed committees to investigate the claims with even more gumption. The rate at which gay (or even suspected gay) employees were being dismissed increased. Most of the concern around gay people working for the government came from the belief that they were more susceptible to Soviet blackmail, and were even more likely to be taken in by communist ideologies than the average heterosexual.

McCarthy had previously claimed that intelligence officials had informed him that "practically every active communist is twisted mentally or physically in some way." He ended up linking this wording to the LGBTQIA+ community simply because homosexuals were considered to be mentally ill or, as he personally put it, have "peculiar mental twists." A few individuals defended the gay employees being targeted by the government, like Secretary of State Dean Acheson, but most saw the dismissals as a positive move for the security of the country.

THE DOWNWARDS SPIRAL

Things came to a head in 1953 when the then-president Dwight D Eisenhower signed Executive Order 10450, which barred homosexuals from working for the federal government. Hundreds of gay civil servants were forcibly outed and fired as a result. But it didn't stop there: many other employers followed the State Department's example, and thousands more were dismissed by private contractors and the military, leaving them jobless with their reputations tarnished. The press eventually lost interest in the stories – unlike the suspected communists, the gay civil servants didn't challenge their dismissals so the firings were far less dramatic and no longer a subject of interest to the general public. Instead, those affected continued to be systematically oppressed by the government quietly and privately, which did nothing to help the historical record of the Lavender Scare.

It wasn't until 1957, a decade after the first government employees were targeted, that someone finally stood up and fought back. After being dismissed as an astronomer from the US Army's Army Map Service, Franklin Edward Kameny formally appealed his firing. He lost the case, but the proceeding was the first known civil rights claim based on sexual orientation pursued in a US court. Kameny is now widely described as 'one of the most significant figures' in the American gay rights movement.

In all, the Lavender Scare lasted for more than two decades. The US government didn't officially stop using sexual orientation as grounds for dismissal or to deny employment until 1995, but by that time more than 10,000 queer government employees had been driven out of their jobs. They were left outed and unemployed, and their suffering barely made it to the history books.

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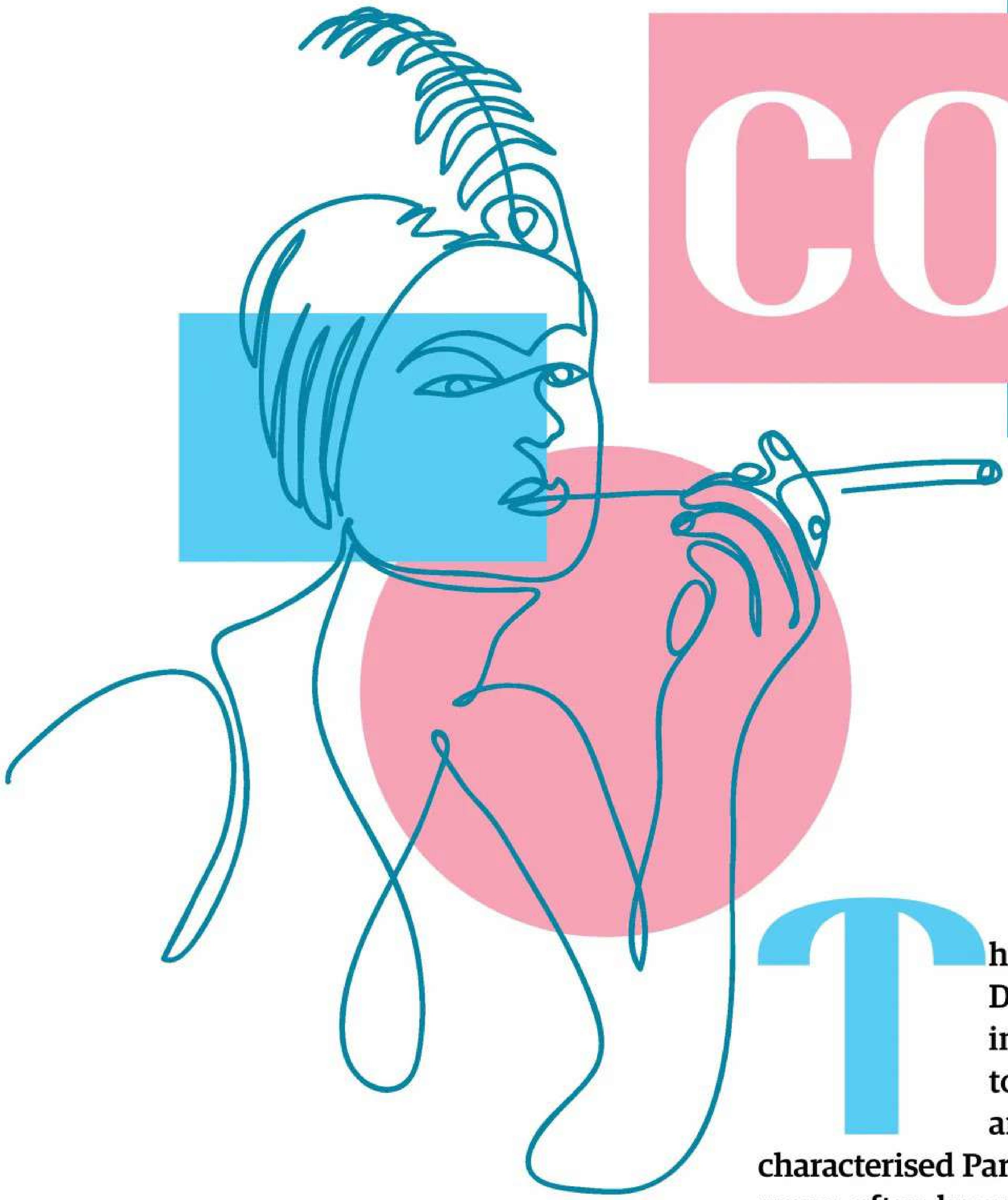
THE LIFE AND LEGACY OF COCCINELLE



From humble beginnings in 1930s Paris, Coccinelle's star quality led her to become a key figure of transgender history

Written by Elliot Evans

The effects of the Great Depression struck Paris in 1931, bringing an end to the economic and artistic boom that had characterised Paris during the interwar years, often known as 'les années folles'. That same year, a rare ray of light in an otherwise gloomy period shone through: the child who would grow up to become Jacqueline Charlotte Dufresnoy, better known by her stage name Coccinelle (Ladybird), was born.

Raised in the Temple district of Paris, nearby to what is now the thriving gay nightlife of the Marais, at the age of four Dufresnoy reported her sense that something was wrong with the gender she had been assigned at birth. She was not born to an affluent family, and her first job was working in a hairdressing salon, which her father feared would turn the person he knew as his son into a homosexual. Her next job, however, would see her working in the vibrant cabarets of Paris.

It was as a teenager that Dufresnoy adopted the name Coccinelle after attending a fancy-dress party in a red dress adorned with black spots. This would become her stage name as a performer within the city's thriving scene of transformistes. These transformistes were generally understood by the public as female impersonators, with some performers identifying as transvestites or seeing themselves something along the lines of what we might now recognise as drag queens. Many, though, such as Dufresnoy, clearly felt an affinity with femaleness that extended far beyond their stage personae, and a community of trans women was to form around and through this lively cabaret scene in Paris's Pigalle district.

Coccinelle's stage show drew on the iconic film stars of her day, particularly the style and presence of her idols Brigitte Bardot and Marilyn Monroe. Her fascination with these figures far exceeded her performances on stage – indeed, Coccinelle's life off-stage was also marked by theatricality, charisma and a cultivated glamour that she clearly enjoyed. Coccinelle worked firstly at the cabaret venue Chez Madame Arthur, which opened its doors on the Rue des Martyrs in the late 1940s, and then at the famous Le Carrousel de Paris, which had opened in 1947. At that time, Le Carrousel featured acts by other trans women, including the

EXPERT BIO

Image by Holly Hunter

ELLIOT EVANS

Elliot Evans is the author of *Queer Permeability: The Body In French Thought from Wittig To Preciado* (2020). They teach on the Master's programme in Sexuality and Gender Studies at the University of Birmingham (UK) and are co-organiser of the interdisciplinary seminar series Critical Sexology.

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ABOVE Coccinelle with the sports journalist François Bonnet, whom she married in 1962

British actor and model April Ashley and the Algerian-born performer Bambi (Marie-Pierre Pruvot). Some of the friendships initiated within this scene would last a lifetime, such as that between Coccinelle and Bambi – with Coccinelle reportedly telephoning her 'Bambichette' every Sunday during the last years of her life.

This Parisian cabaret scene was a renowned haven for transfeminine individuals; a place where their gender expression was not simply tolerated but admired and valued, even rewarded financially. The community surrounding it also provided a network of care and communication, as well as a means of sharing tips regarding possible support and medical interventions. It was from a fellow trans women who Coccinelle met while on tour in Nice that she learned of the possibilities available to her.

Following up on this lead, Coccinelle eventually became a patient of Dr Georges Burou, the French gynaecologist, whom many trans women visited at his Clinique du Parc in Casablanca, Morocco. Around this time, there were only very few such centres of medical expertise. Dr Magnus Hirschfeld's pioneering Institut für Sexualwissenschaft (Institute of Sexology, or Sexual Science) in Berlin, which provided treatment for Lili Elbe (whose story was made famous by the 2015 film *The Danish Girl*) and Dora Richter, was all but destroyed after Hitler came to power in 1933, its archives and library publicly burned. The Institute only re-emerged – this time in Frankfurt – in 1973. In the US, the Stanford Gender Dysphoria Program in Palo Alto, California, associated with the pioneering doctor of transgender healthcare, Harry Benjamin, would not be founded until 1968. Some medical assistance for trans individuals was available in Europe: in Sweden, and in Denmark's Copenhagen University Hospital, which provided surgical interventions for the American trans woman Christine Jorgensen in the early 1950s, after she had obtained special legal permission from the Danish Minister of Justice. In France, however, many surgeons feared prosecution if they dared to carry out innovative gender affirming surgeries, since legislation existed at the time banning 'castration'. As a result, the first sex reassignment procedure in France (at least officially) would not take place until the late 1970s.

Dr Burou, however, pioneered surgical techniques for trans women by working in Morocco, benefitting from a relative freedom from restrictive legislation and a tightly controlled, nationalised healthcare system (such as that which existed in France). Morocco presented neither of these problems, largely because it had been a French Protectorate until 1956 when it won independence from its European colonisers. Other patients who travelled to North Africa to visit Dr Burou included the British historian and travel writer Jan Morris, author of *Conundrum* (1974), and the British model and actor (and Coccinelle's fellow performer on the stages of Paris) April Ashley. Dufresnoy made her trip to Casablanca for surgery shortly after Moroccan independence in 1958, and on her return to France took the legal name Jacqueline Charlotte Dufresnoy.

TIMELINE OF TRANS HISTORY

Key legal and social developments in the fight for trans rights in the 20th century

1910

TERMS 'TRANSVESTITE' AND 'TRANSEXUAL' COINED *GERMANY*

Sexologist Dr Magnus Hirschfield coins the terms 'transvestite' and 'transexual'. Hirschfield does much pioneering work (including the first 'documented' gender reassignment operation) before his organisation is shut down by the Nazis in 1933.

1966

COMPTON'S CAFETERIA RIOT *USA*

A group of trans women stand up against police harassment at an all-night cafeteria in San Francisco – sparking a riot. This predates Stonewall and two years later the National Transexual Counseling Unit is created as a result.

1970

FIRST CORBETT VS CORBETT *UK*

Arthur Corbett seeks to end his marriage to trans woman and model April Ashley. He argues that the marriage was never valid due to April being trans. The judge rules in his favour, meaning trans people are unable to marry until 2013.

1976

RENNE RICHARDS *USA*

Tennis pro Renne Richards is banned from competitions after being outed as a trans woman. She goes on to win the subsequent legal battle, which allows her to continue to play in the US.

1991

FTM INTERNATIONAL INC *USA*

James Green takes over a Female to Male Trans newsletter, creating FTM International Inc. The group provides information on areas such as trans legal rights as well as networking.

1930

LILI ELBE UNDERGOES HER FIRST GENDER REASSIGNMENT OPERATION *GERMANY*

Lili Elbe undergoes the world's first documented case of gender reassignment surgery, in 1930. Unfortunately, following complications during the fifth operation, just a year later in 1931 she passes away following a cardiac arrest.

1969

FIRST INTERNATIONAL SYMPOSIUM ON GENDER IDENTITY *UK*

The First International Symposium on Gender Identity is held, with a range of papers discussing developing treatments and social understanding. The National Archives now holds a wealth of correspondence relating to this event.

1974

JAN MORRIS PUBLISHES CONUNDRUM *UK*

Welsh historian and journalist Jan Morris's *Conundrum* is an account of her transitioning, one of the first autobiographies to do so. The book delves deep into Morris's journey of self discovery.

1990

GENDER TRUST *UK*

Largest UK charity designed to support people with issues of gender identity founded. As of May 2021, the Gender Trust is still operational and helping individuals.

1993

FIRST US LAW AGAINST DISCRIMINATION TOWARD TRANS INDIVIDUALS *USA*

Minnesota passes the first US law that prohibits discrimination towards trans individuals as well as establishing legal protections for them.

> "Coccinelle's unabashed visibility as a trans woman is striking"

It was not long afterwards, in 1962, that Coccinelle married her first husband, the French journalist François Bonnet. Quite incredibly, the marriage was supported by the Roman Catholic Church in France, in a ceremony at the Saint Jean de Montmartre church in Paris, on the condition that Coccinelle was re-baptised a second time, now as a woman, as 'Jacqueline'.

Coccinelle's marriage to Bonnet effectively established a legal precedent in France, whereby trans people had the right to marry: hers was the first union between a transgender individual and another to be officially recognised by the French state. The marriage itself was very much a public affair, and it became a preoccupation of the media both within and outside of France. Coccinelle's unabashed visibility as a trans woman and her refusal to live in either secrecy or shame is striking even by today's standards. She refused to accept any limitations arising from her transition, and was without a doubt a pioneer in this regard. Unfortunately, the legal precedent set by Coccinelle led (at least in the short term) to a negative response from the French state, which had not up to this point had to deal publicly with transsexuality. It began to tighten the legal loopholes and 'blindspots' of the French juridical system with regards to trans rights. Hormones, for instance, had previously been unregulated and readily available to buy in pharmacies, but this would soon no longer be the case. Some even argue – quite unfairly – that Coccinelle's 'star quality' and the way she embraced her visibility contributed to this 'crackdown' by the French state on many trans practices that had previously gone under the radar.

RIGHT Coccinelle at the Olympia in 1963, rehearsing for a show

Similarly, after the public furore surrounding her first marriage to Bonnet, trans individuals who had undergone gender reassignment surgeries like Coccinelle's were no longer able to obtain new identity papers from French authorities as she herself had done. Even much later, in 1982, the senator Henri Caillavet proposed laws allowing trans individuals in France access to gender reassignment surgery and a change in official identity papers that legally recognised their sex, but these proposals were dismissed, despite the relatively new, socialist government led by François Mitterand being ostensibly gay friendly and progressive. This did not change until 1992, and only after the European Court of Human Rights condemned the French State's sustained refusal over nearly two decades to award new identity documents to a trans woman who had undergone sex reassignment surgery. And while Coccinelle struggled to gain access to surgical interventions like those carried out by Dr Burou, having to travel outside of France to do so, contemporary trans rights in France have focused on the right not to have to undergo surgery as a legal requirement to change sex. This was, in effect, the case until 2016, with trans people in France being required to undergo medical intervention amounting to sterilisation, and then having to present this evidence in front of a court, in order to change the sex recorded on their legal documentation.

Despite the lasting legacy and the publicity surrounding Coccinelle's first

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marriage, the union itself was dissolved within only a couple of years. She soon married again, this time with a fellow performer, the dancer Mario Florentin Heÿns, from Paraguay. Her second husband clearly adored Coccinelle – sadly, though, he passed away in 1977.

A third marriage, this time to the trans rights activist Thierry Wilson, followed in 1996 when Coccinelle was in her mid-sixties and Wilson in his mid-twenties. Wilson and Coccinelle met in the late 1980s, and were together for 20 years until her death in 2006. Since Wilson is also a performer – the creator of the persona Zize Dupanier – it is no great surprise that this third and final marriage also became a spectacle. Positively embracing the inevitable media attention, the ceremony was performed live on the principal French television channel, TF1, on the programme *Tout Est Possible* (*Anything Is Possible*), funded in return for coverage by the celebrity news magazine *France Dimanche*. Wilson recounted in an interview after her death that Coccinelle knew the media would sense a scandal due to their age difference and actively welcomed this idea: "Or Coccinelle adorait les scandales" (Oh but how she loved a scandal).

Together, Wilson and Coccinelle founded and ran the venue Cabaret Coccinelle in Marseille, where they lived together. Coccinelle was as much an activist as she was a performer, and in many ways her unbowed visibility as a trans woman was the greatest activism she could have undertaken. The way she lived her life confronted the French state with transsexuality, which opened a necessary and evolving conversation regarding the rights of trans people. In addition to the defiant, outrageous-yet-dignified way in which Coccinelle lived her own life, she also founded the organisation Association Devenir Femme (To Become a Woman) in 1994, as well as the Centre for Aid, Research, and Information for Transsexuality and Gender Identity, both of which existed to provide support to those considering or undergoing a process of transition.

To honour her memory, a street has been named after Coccinelle in the Pigalle area of Paris, close to the Rue des Martyrs where the club where she began her career as a performer, Chez Madame Arthur, is still open and running as a drag venue. The street sign reads: 'Promenade Coccinelle (Jacqueline, Charlotte Dufresnoy) 1931–2006 Artiste de Cabaret'. This is the first street named in remembrance of a trans person in Europe, and demonstrates Coccinelle's continued

TRAILBLAZING TRANS WOMEN

Four inspirational individuals whose stories and lives changed the world

● ROBERTA COWELL

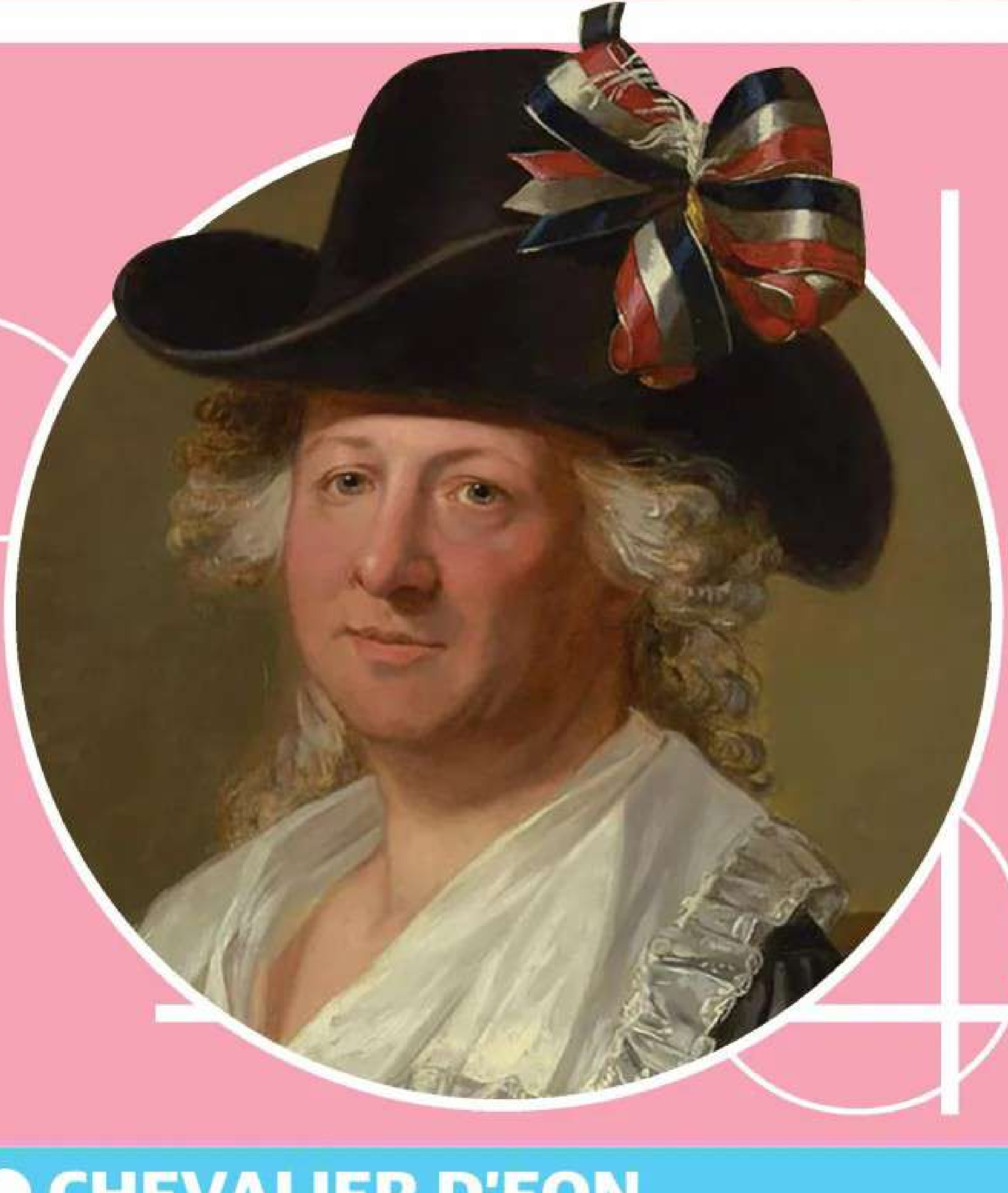
The first male to female British person to undergo gender reassignment surgery, at the age of 18, Roberta Cowell forged a career as a racing driver, winning the Land's End Trial. During World War II, Cowell served as a fighter pilot and was shot down over Germany. Following the war she met Michael Dillon, the first female to male to undergo gender reassignment surgery. Dillon performed an operation on Cowell and a year later, in 1954, her story broke. Cowell continued her career as a racing driver into the 1970s.

● CHRISTINE JORGENSEN

It was in 1950 that US Citizen George William Jorgensen Jr travelled to Denmark to begin her transition from male to female. Two years later, when the story became public, Jorgensen had to deal with a mainly transphobic press who treated her story with disdain. Initially Jorgensen disliked the publicity, but soon turned it to her advantage, developing a nightclub act and telling her story for a fee. Despite the attitudes at the time, Jorgensen's story began American discussions around trans identities and has an important legacy.

● RENEE RICHARDS

Dr Renee Richards was the focus of an intense legal battle when she refused to take a chromosome test for entrance into the United States Open Tennis Championships. Billie Jean King served as a witness and Richards was granted the right to compete. Despite the ongoing controversy and unsavoury comments from fellow players, Richards would become the 20th top tennis player in the world, and Martina Navratilova the world number-one coach. Richards retired from the spotlight and now lives in up-state New York.



● CHEVALIER D'EON

The Chevalier D'Eon lived openly as both a man and a woman at varying points in their life. After a shaky relationship with Louis XV, his successor Louis XVI stated they could return to France if they readopted women's clothing. How much the Chevalier's decision was forced by Louis XVI is unknown, but they spent the final 33 years of their life publicly as a woman. While there has been much debate whether to label the Chevalier a proto-trans figure, their life demonstrates an early case of acceptance of fluid gender identity.

> “Her success as a performer, especially as a trans performer, is remarkable”

importance as a key figurehead of trans rights in France and beyond.

Coccinelle’s success as a performer, and especially as a trans performer, is remarkable. After the publicity of her first marriage, she went on to produce her own show, *Chercher la Femme* (*Searching for the Woman*), which ran at the Paris Olympia from 1963. In her typically up-front style, Coccinelle referenced her trans identity in her lyrics, defiant and unabashed as ever. She would later star in residencies at the renowned Chez Nous in Berlin, and then in venues across South America. She also had roles in a number of films over the years, including the Italian *Europa Di Note* (1959) and the Spanish *Días De Viejo Color* (1968). She released recordings of her music, including a ‘Best Of’ in 2005, only a year before she died. As a performer, Coccinelle toured the world – appearing on stages from Iran to Australia, as well as in French-occupied Algeria, which is how Bambi recalls she first even heard of transsexuality. Internationally renowned, interest in her as a performer and as an individual extended far beyond France. As the historian Joanne Meyerowitz notes: “Coccinelle… inspired dozens of magazine and newspaper stories that associated her with the world of celebrity… For American MTFs, the French example served as a draw.” For many abroad, Coccinelle was the epitome of Parisian glamour and what was perceived to be the relatively free and accepting approach to gender and sexuality in the French capital.

Coccinelle’s refusal to live a life in the shadows, and her willingness to confront the state’s lack of imagination in recognising trans people’s rights, ensured that her legacy lives on today. It is through her inimitable life and the style with which she lived that many in France, and internationally, came to learn about transsexuality, of which she became the inimitable – and immensely glamorous – public face. 🏳️‍🌈

LEFT Coccinelle at the Saint-Hilaire Club in 1963

BELOW Coccinelle in her wedding dress

© Alamy, © Getty Images, Wikimedia Commons

COCCINELLE’S FURTHER LISTENING

Five of the French singer’s greatest hits

♫ **Chercher La Femme** *(Look For The Woman)*

♫ **Je Cherche Un Millionnaire** *(I’m Looking For A Millionaire)*

♫ **La Fin d’un Roman d’amour** *(At The End Of A Love Story)*

♫ **Avec Mon Petit Faux-Cul** *(With My Little False Bottom)*

♫ **New York New York** *(cover of the Frank Sinatra classic)*

BAYARD RUSTIN

THE MAN BEHIND MLK

Rediscover the gay, 'communist', pacifist mastermind behind the 1963 March on Washington who was Dr King's right-hand man

Written by Luther Adams – Free Man of Color, PhD

Bayard Rustin was an outsider, recognised as a brilliant organiser, strategist and thinker whose vision and activism was the foundation for modern movements for Peace, Civil Rights and Gay Liberation. Rustin opposed nuclear arms testing in Africa and Asia, and offered strategic support to independence movements in Ghana, Nigeria and Zambia. His association with communism and socialism, his homosexuality, and later his turn towards the right, led contemporaries and historians to push him out of the limelight and into the shadows.

Bayard, his name pronounced like 'fired', was born in West Chester, Pennsylvania, in 1912. He was raised by his grandparents. Julia 'Ma' Rustin was a strong influence, introducing Quaker values of non-violence, recognition of the equality of all people, and the importance of aligning words with deeds. Bayard Rustin was attractive, athletic, artistic, academically inclined and an aspiring activist. According to Rustin, this activism "did not spring from my being gay, or, for that matter, from my being Black… it is rooted fundamentally in my Quaker upbringing… Those values are based on the concept of a single human family and the belief that all members of that family are equal." ▶

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JIM CROW
CAN'T TEA
DEMOCRA

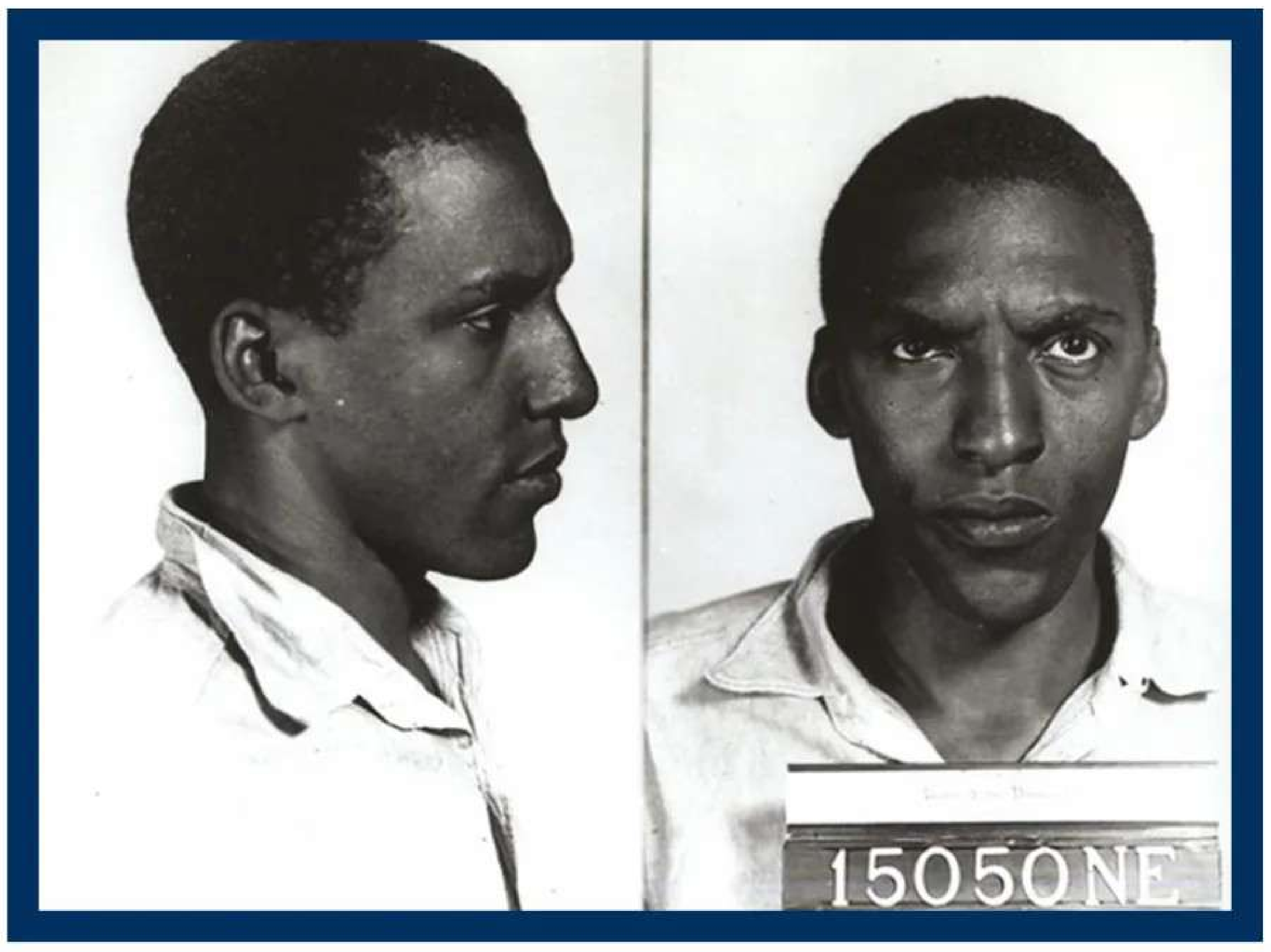
Rustin working as a spokesman for the Citywide Committee for Integration in 1964

As a high school student, he challenged segregation at the local Warner Theater. He was arrested, and jailed – the first of many arrests. He attended college at Wilberforce and later Cheyney State on musical scholarships and trained at the American Friends Service Committee peace camp. But he was dismissed from both schools without a degree, either for refusing to join the ROTC, organising student protests on campus, or reasons not yet known. Rustin shared his growing awareness of his homosexuality with Ma Rustin, who in turn encouraged and affirmed him.

Like many during the Great Depression Rustin was out of work. He moved to Harlem, making his living singing at Café Society in Greenwich Village, and performing with folk singer Josh White and the Carolinas. Around this time Rustin joined the Young Communist League, impressed by their defence of the 'Scottsboro Boys' (nine African American teens accused of rape in Alabama), opposition to racial inequality, fascism and war. His membership was brief. Appalled by new directives from Moscow that ended protest against white supremacy and began support for war, Rustin left disillusioned and fiercely anti-communist.

He remained a leftist, however. In the early 1940s, socialists AJ Muste and A Philip Randolph became his mentors. Muste was the leader of the Fellowship of Reconciliation, an interfaith peace organisation. Randolph was the organiser of The Brotherhood of Sleeping Car Porters, the first Black union in America. Together the three organised the 1941 March on Washington Movement, a national effort to desegregate the military and defence industries. They cancelled the march planned for 1 July 1941 when President Franklin Delano Roosevelt issued Executive Order 8802 desegregating defence industries. Combined with WWII labour shortages, 8802 created a window of economic opportunity seized by more than half the Black population in the US South, heading North and West known as the Second Great Migration.

Rustin united peace, labour and civil rights to catalyse social justice movements working through the



TOP-RIGHT The mugshots from Rustin's arrest for failing to register for the draft, 1945

NATIONAL HEADQUARTERS
MARCH ON WASHINGTON FOR JOBS & FREEDOM
UG. 28

RIGHT Rustin and his team only had eight weeks to organise the historic march

BELOW Rustin speaks to a 250,000+ crowd at the March on Washington

Fellowship of Reconciliation. He visited Japanese-American Relocation camps, protesting their internment. Rustin joined an interracial group on the Journey of Reconciliation, travelling the Upper South by bus to test a 1946 Supreme Court decision Morgan v Virginia, outlawing segregation in interstate travel. The riders were threatened, beaten and arrested. Rustin was sentenced to 60 days on a North Carolina chain gang. It turns out white supremacy trumped the law. Rustin refused to support war, writing to the draft board, "joyfully following the will of God, I regret that I must break the law of the State." He served a two-year sentence in federal prison and was moved to a high security prison for organising protests and 'sexual misconduct'. In an exchange of letters written while Rustin was in the penitentiary, Muste urged him to "discontinue a certain type of relationship." Not only was homosexuality seen as problematic, he also accused Rustin of promiscuity, of the "impulse to use and exploit," of "lying," of being a "playboy," and of being unfit to lead in a pacifist Christian organisation.

"WE NEED, IN EVERY COMMUNITY, A GROUP OF ANGELIC TROUBLEMAKERS"

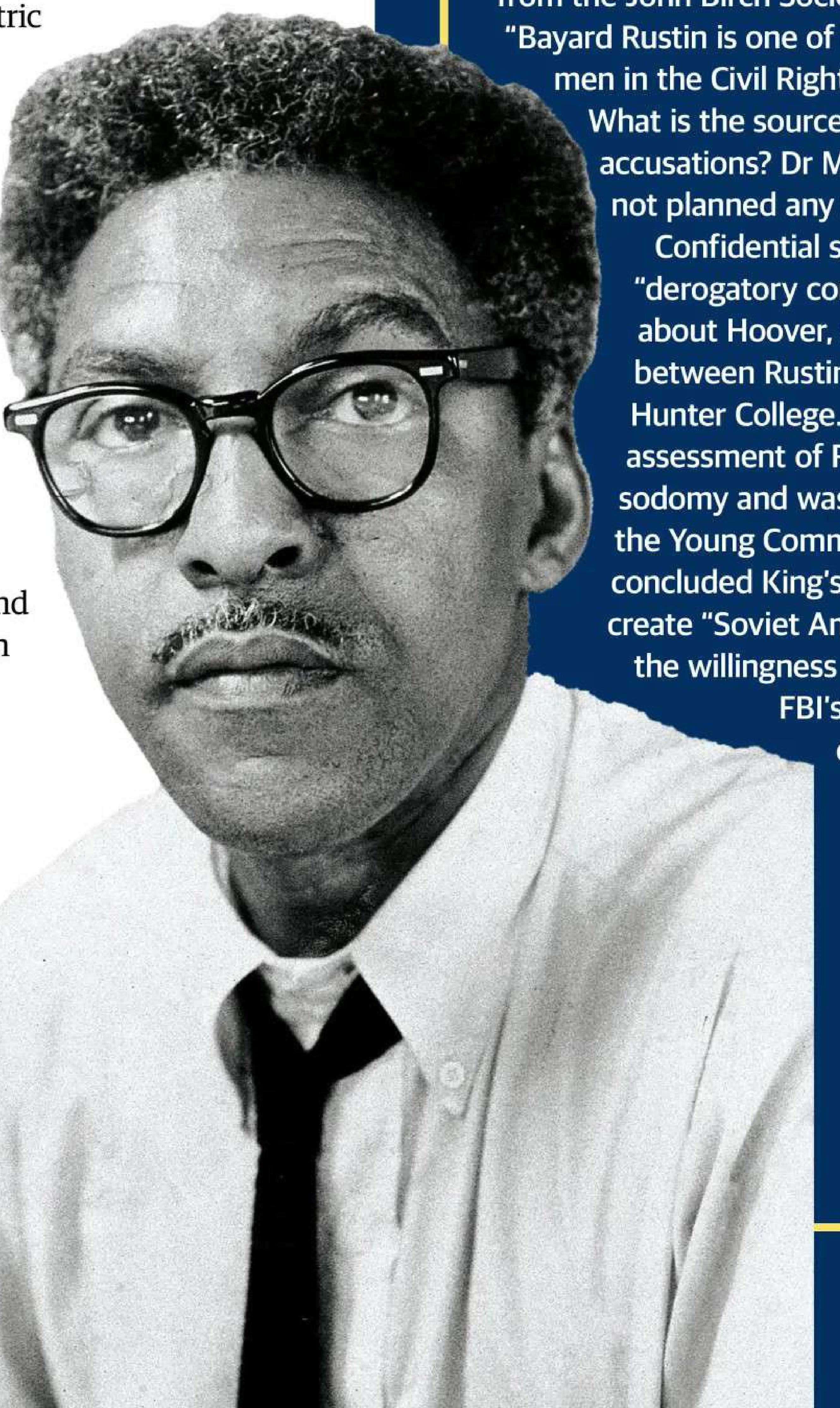
Following his release and the war, Rustin studied Ghandian non-violence in India and gained recognition in the peace movement as an authority on non-violence. He returned to the US fortified with the understanding that direct action and non-violence were a potent combination: "We need, in every community, a group of angelic troublemakers... Our power is in our ability to make things unworkable. The only weapon we have is our bodies. And we need to tuck them in places so wheels don't turn."

In 1953 Rustin was arrested for 'vagrancy/sexual perversion'. According to the police report, a white man sat in the front seat while Rustin had sex with a young white man in the backseat of an Oldsmobile. Rustin's name was published in the local news, he served a 60-day sentence, and was registered as a sex offender. The Fellowship of Reconciliation fired him. Subsequently, Muste unsuccessfully attempted to block the War Resisters League from hiring Rustin. So, in 1955 when he arrived to support the ongoing bus boycott in Montgomery, Martin Luther King Jr knew Rustin was gay, and invited him to stay. To his dismay, King's home was an armed camp; non-violence was more a tactic than a principle. Rustin organised the Southern Christian Leadership Conference as a vehicle for King's civil rights work, strategised and pushed him to more fully embrace non-violence. An 'older brother' and mentor, Rustin advised and guided King and the growing civil rights movement. Yet, friend and foe worried about his sexuality and wanted Rustin to go, or at least keep out of sight.

Still, 1960 was a pivotal year for Rustin. He debated integration versus separation with Malcolm X. Rustin proposed King protest the National Democratic Convention to pressure candidate John F Kennedy and the Democratic party to make good on the promise to enact civil rights legislation. The party called on the Black democratic power broker, Congressman Reverend Adam Clayton Powell, to end the threat. He did, by suggesting he would start a rumour – Rustin and King were lovers.

King folded under the pressure and cast Rustin out. No simple matter of political strategy, in King's 1958 advice column in *Ebony* magazine, he responded to a young boy seeking his help who felt about boys the way he 'ought' to feel about girls, that homosexuality was a 'habit', a problem best solved with psychiatric care. James Baldwin stood alone in his rebuke of King, calling his capitulation a moral failure that caused him to lose the respect of youth. The civil rights community largely isolated Rustin. Social justice movements based on peace, on building 'Beloved Community', exploited Rustin's skills, strategy and wisdom, but rejected him as a gay man. Ironically, the protest continued – without Rustin.

But without Rustin, King floundered, failed in Albany and stalled in Birmingham. Meanwhile, Rustin and Randolph revisited the idea of a March ▶



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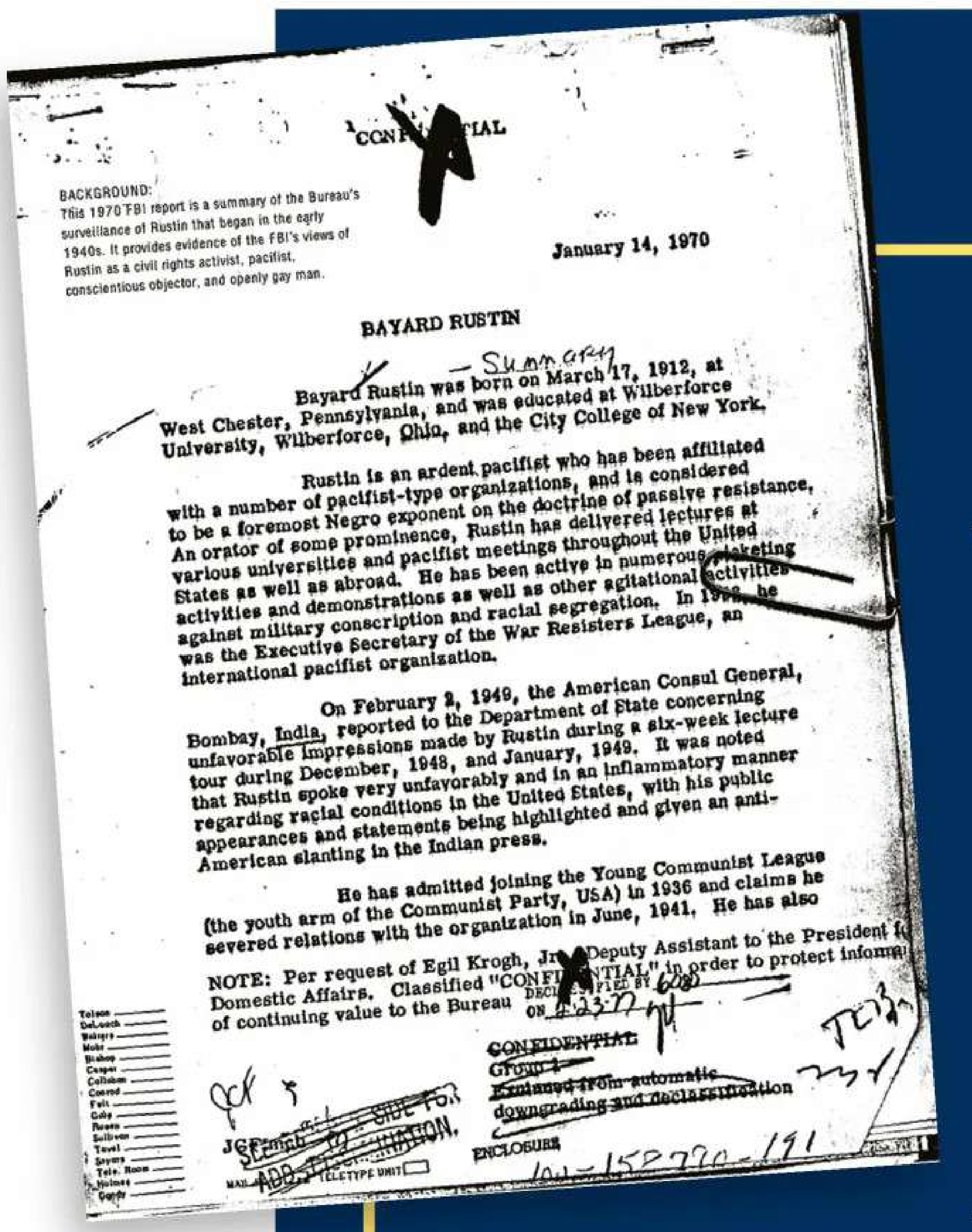

CONFIDENTIAL

BACKGROUND:
This 1970 FBI report is a summary of the Bureau's surveillance of Rustin that began in the early 1940s. It provides evidence of the FBI's views of Rustin as a civil rights activist, pacifist, conscientious objector, and openly gay man.

January 14, 1970

BAYARD RUSTIN

– Summary

Bayard Rustin was born on March 17, 1912, at West Chester, Pennsylvania, and was educated at Wilberforce University, Wilberforce, Ohio, and the City College of New York.

Rustin is an ardent pacifist who has been affiliated with a number of pacifist-type organizations, and is considered to be a foremost Negro exponent on the doctrine of passive resistance. An orator of some prominence, Rustin has delivered lectures at various universities and pacifist meetings throughout the United States as well as abroad. He has been active in numerous picketing activities and demonstrations as well as other agitational activities against military conscription and racial segregation. In 19[illegible], he was the Executive Secretary of the War Resisters League, an international pacifist organization.

On February 2, 1949, the American Consul General, Bombay, India, reported to the Department of State concerning unfavorable impressions made by Rustin during a six-week lecture tour during December, 1948, and January, 1949. It was noted that Rustin spoke very unfavorably and in an inflammatory manner regarding racial conditions in the United States, with his public appearances and statements being highlighted and given an anti-American slanting in the Indian press.

He has admitted joining the Young Communist League (the youth arm of the Communist Party, USA) in 1936 and claims he severed relations with the organization in June, 1941. He has also

NOTE: Per request of Egil Krogh, Jr., Deputy Assistant to the President f
Domestic Affairs. Classified "CONFIDENTIAL" in order to protect inform
of continuing value to the Bureau

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~~CONFIDENTIAL~~
~~Group 1~~
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ENCLOSURE

100-152720-191

Tolson
DeLoach
Walters
Mohr
Bishop
Casper
Callahan
Conrad
Felt
Gale
Rosen
Sullivan
Tavel
Soyars
Tele. Room
Holmes
Gandy

MAIL ROOM TELETYPE UNIT

Courtesy of FBI

FB EYES

Why the Federal Bureau of Investigation was watching Bayard Rustin

As a former communist, civil rights activist, pacifist, conscientious objector and openly gay man, the FBI deemed Rustin a threat and kept a close eye on him beginning in the 1940s. The FBI file on him included police reports, confidential surveillance, press clippings, copies of his writings, detailed reports of his comings and goings domestically and abroad, and speculated on his ties to the communist party.

The FBI documented the erosion of King and Rustin's relationship, citing an inside source in June 1967 saying King "seldom mentions Rustin's name," and that King described Rustin as a "tired 'radical who wants to be secure and will no longer go out on a limb'."

His FBI file even included a complaint to J Edgar Hoover about a "radical liberal" teacher who commented on his son's essay on civil rights that claimed Rustin was a communist citing literature from the John Birch Society. The teacher wrote: "Bayard Rustin is one of the most respected men in the Civil Rights movement today. What is the source of the communist accusations? Dr Martin Luther King has not planned any riots."

Confidential sources reported "derogatory comments" Rustin made about Hoover, and attended a debate between Rustin and Stokely Carmichael at Hunter College. The file included Hoover's assessment of Rustin as "convicted of sodomy and was an admitted member of the Young Communist League." The report concluded King's programme would help create "Soviet America." The FBI files reveal the willingness of the government (the FBI's files include information obtained from the CIA, the Attorney General, and the police) to spy on its own citizens, break the law to uphold order, and the degree to which social justice movements were surveilled and sabotaged. Working in the cause of freedom was certainly a dangerous occupation.

JOBS and FREEDOM
WE DEMAND
I.U.E. FOR FULL CITIZENSHIP NOW
WE DEMAND AN FEPC LAW NOW!
WE MARCH
WE DEMAND

on Washington. In civil rights circles neither Rustin nor the idea of the march received a warm welcome.

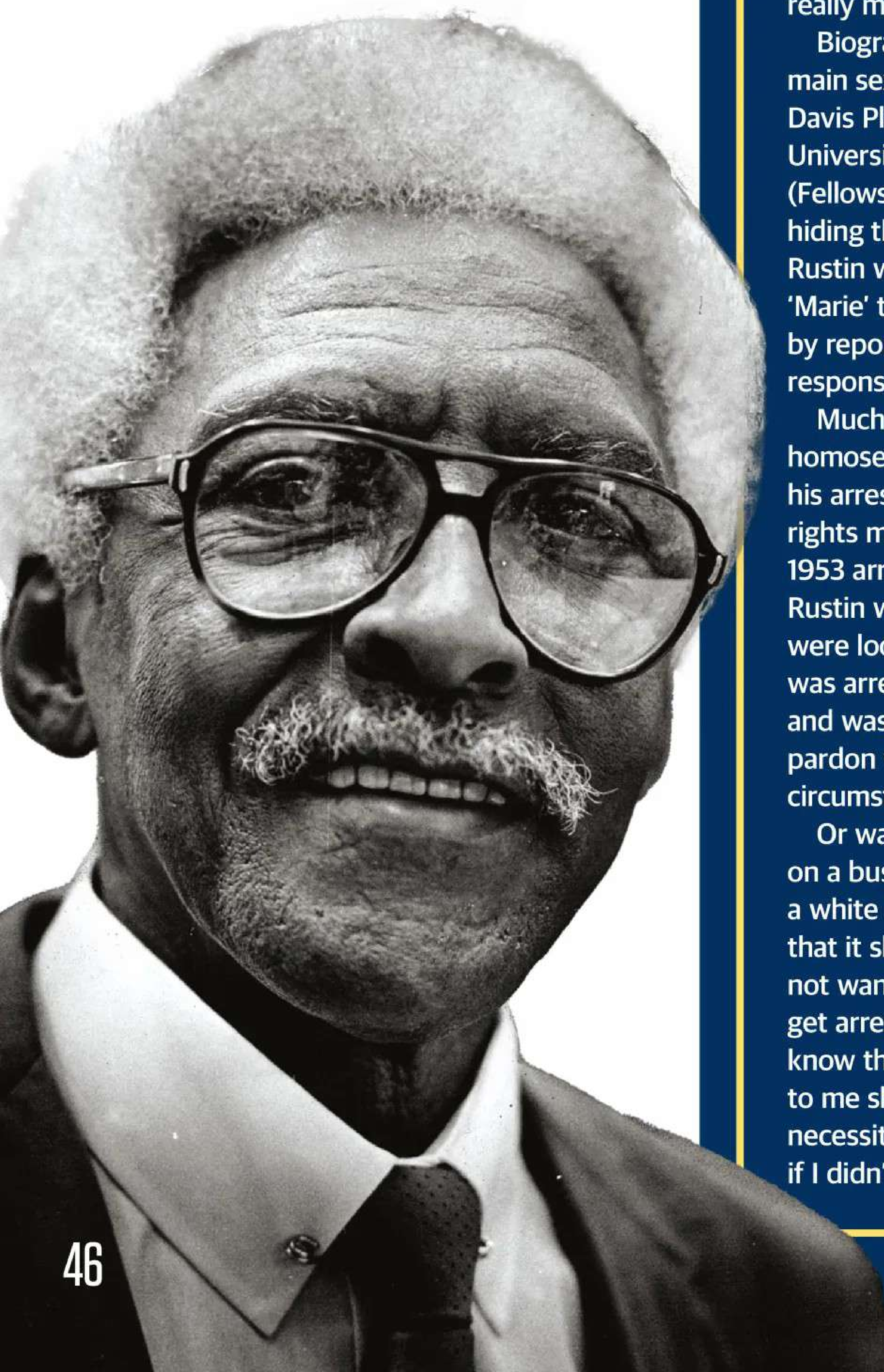
In 1963, "Freedom Now!" resounded in the Black community. The FBI estimated there were more than 1,500 demonstrations in 38 states involving 40% of the Black population in that one year. Violence increased in kind, such as when NAACP worker Medgar Evers was murdered in his own driveway in Mississippi in retaliation to Blacks gaining the right to vote. In Birmingham children were bitten by police dogs and fire hosed, the brutality exposed on nightly TV.

The March on Washington drew inspiration and gravity from the age of abolition. 100 years after Emancipation, Blacks were still not free. Worse, they were urged to go slowly. As the movement stalled, King invited Rustin to join him again in Alabama as advisor and strategist, with an eye towards DC. With King's support other civil rights leaders agreed to join. The next hurdle was getting other leaders to accept Rustin's role. Most notable in his dissent, Roy Wilkins, president of the NAACP's objections were virulent – Rustin was a communist, a drafter dodger, promiscuous and gay. His sentiments were echoed by Senator Strom Thurmond of South Carolina, who entered into the Congressional Record news clippings of Rustin's 1953 arrest, a police booking slip, and a compromising photo of King taking a bath while talking with Rustin. Their efforts failed, and the march moved forward.

Rustin was left with the monumental task of planning a successful march in only eight weeks. His genius was in that he answered the call, his brilliance that he seemingly thought of it all. Headquartered at Utopia House in Harlem, USA, Rustin was at his best: enthusiastic, effective, by some accounts "hyperactive." He thrived in this chaotic environment, working under pressure. The Great March required coordination across states, selecting captains and marshals, transportation, bathrooms, sandwiches, water, doctors, hotels, childcare, making and distributing thousands of signs – Rustin and his team handled it all. The march's $75,280 budget covered salaries, rent, telephones, postage, printing, and a $1.00 per diem for volunteers to cover meals and gas. They also included money for people unemployed or too poor to afford to pay their own way.

As a march for 'Jobs and Freedom' Rustin centred on ten concrete demands. Rustin's March on Washington Manual

BELOW-LEFT
Rustin spent the later years of his life in a committed relationship, speaking up for gay rights



OPENLY GAY?

The question of Rustin being open about his sexuality is a point of contention

Sally Ride
Bayard Rustin

© Shutterstock

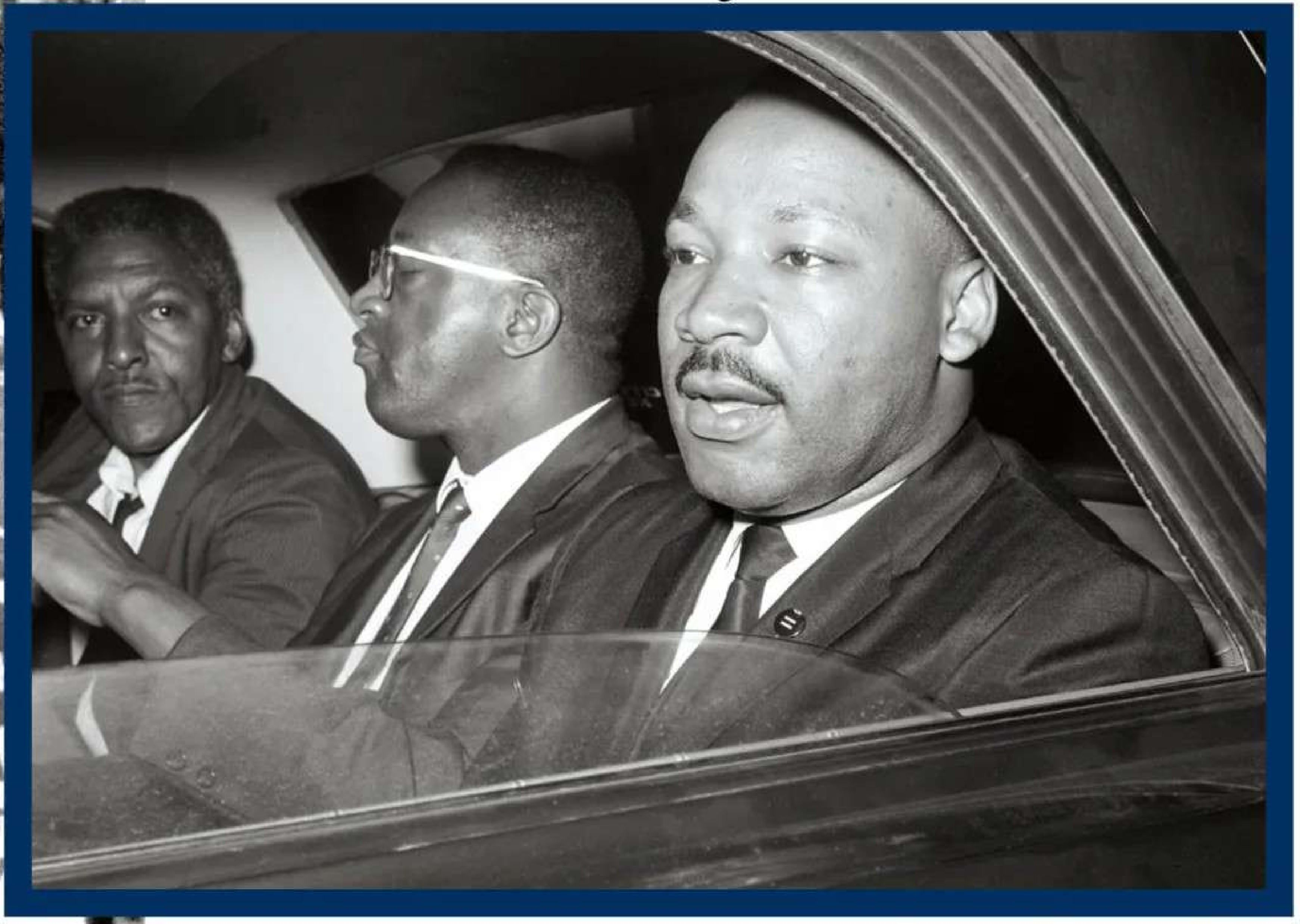
Much of the recent discussion of Rustin includes the idea that because he was 'openly gay' he was hidden from history, or that he can be recovered from obscurity as a 'gay hero' for his time. But what it really means to be 'openly gay' is seldom questioned.

Biographer John D'Emilio makes it clear, Rustin's main sexual attraction was to young white men. Davis Platt, a 19-year-old student at Columbia University who used to visit Bayard at the FOR (Fellowship of Reconciliation) offices, did not recall hiding their connection from Muste, although when Rustin was in prison they used the code name 'Marie' to avoid detection. When he was asked by reporters about his sexuality Rustin's typical response was: No comment.

Much of Rustin's 'openness' about his homosexuality was a result of the public nature of his arrests or efforts to discredit him and the civil rights movement by castigating him in public. His 1953 arrest fitted this pattern. According to police, Rustin waved at the two men and asked if they were looking for "a good time." He was cruising, was arrested, had his name printed in a local paper, and was registered as a sex offender (a posthumous pardon was given in 2020). This was the circumstance under which Rustin was 'openly gay'.

Or was it? Rustin linked challenging segregation on a bus with being out as a gay man. Encountering a white child, Rustin recalled: "I owe it to that child that it should be educated to know that Blacks do not want to sit in the back, and therefore I should get arrested letting all these white people in the bus know that I do not accept that. Now, it occurred to me shortly after that that it was an absolute necessity for me to declare homosexuality, because if I didn't I was a part of the prejudice."

WE DEMAND AN FEPC LAW NOW!
WE MARCH FOR INTEGRATED SCHOOLS NOW!
WE MARCH FOR FIRST CLASS CITIZENSHIP NOW



ABOVE Rustin's relationship with Martin Luther King Jr was pivotal to the movement, but also had its ups and downs

LEFT Around a quarter of a million people attended the March on Washington, the brain child of Rustin, AJ Muste and A Philip Randolph

made the goal clear: "to redress old grievances and help resolve an American crisis... born of the twin evils of racism and economic deprivation." The march introduced "a new concept of lobbying" – instead of taking their petition to the legislative halls, or marching to Capitol Hill or the White House, "we have invited every single Congressman and Senator to come to us — to hear our demands for jobs and freedom, NOW."

The day was historic. In the shadow of the Lincoln Memorial on 28 August 1963, 250,000 to 300,000 attendees made the march the biggest in US history. It was also peaceful. The 4,000 soldiers standing by were unnecessary, reflecting the fears of the government, not reality. There were celebrities too: Harry Belafonte, Sidney Poitier, Josephine Baker, Marlon Brando, Paul Newman and Sammy Davis Jr were in attendance. There were singers: Marian Anderson, Joan Baez, Bob Dylan and Mahalia Jackson, with Rustin understanding that their presence generated media attention and positive support. Rustin ignored calls to integrate Black women into the programme as featured speakers; instead Rosa Parks, Daisy Bates and Josephine Baker spoke but a few words. Rustin toned down militancy. John Lewis' sanitised speech removed references to marching through the South like General Sherman in the Civil War. In King's iconic sermon 'I Have A Dream', he preached to the world about America's bankrupt promises and police violence, he challenged the nation to "let freedom ring." Dubbed Mr March-On-Washington, Rustin stepped out of the shadows, acknowledged as the mastermind behind the march.

BELOW Rustin speaks to the press following the Harlem Riots in 1964

Though called a success, the march brought no immediate progress. The march reflected Rustin's philosophy that progress came through interracial coalitions and a shift from protest to politics. However, on 15 September 1963, 16th St Baptist Church exploded in Birmingham, dynamited by the Klan, injuring 20 and killing four little girls. White supremacy still reigned legally across the land. In this light, Malcolm X declared the march was a "farce" offering an ultimatum: The Ballot or The Bullet.

Rustin's views, more so than his sexuality, caused him to fall out of favour. In 1964, Rustin toured Watts with King, a scene of uprising and unrest, a time of burning and looting, decolonisation and revolution. Radicalism, not reform, became the norm. As Black Power grew, and independence movements in Africa, Asia and Latin America did too, he remained a committed integrationist. Rustin moved right, opposing affirmative action, Black studies, and in *Black Power And Coalition Politics* he dismissed Black power as harmful "propaganda" lacking "any real value." He criticised the timing of King's Poor People's Campaign, and though a pacifist he supported Israel's Six Day War and advised King not to speak out against the Vietnam War. There is a time when silence is betrayal, but it was Rustin's vocal opposition to King that fractured their relationship. Rustin argued economics, not racism, was Black America's biggest problem. While some Black feminists viewed patriarchy, capitalism, white supremacy and heteronormativity as interlocking systems of oppression that could not be ranked, Rustin seemed intent on doing just that. By 1986, Black people were no longer the "barometer of social change," said Rustin in a speech. "The New 'Ni**ers' Are Gays."

"RUSTIN WAS ACKNOWLEDGED AS THE MASTERMIND BEHIND THE MARCH"

Rustin's last years were happy, shared with Walter Naegle, a loving, devoted partner. They met on a street corner in Times Square, New York. Rustin was 65, and Naegle 27. He remained active, supporting refugees and advocating for Gay Rights – a need he understood first hand. Gay marriage was illegal, and without legal union it was difficult to handle estates or property, make health care decisions or have long-term relationships recognised. So, Rustin addressed this problem by adopting Naegle, going through the legal process as though he were adopting a child, rather than formalising a romantic attachment.

Rustin died in 1987. Naegle received the Medal of Freedom from President Barack Obama on his behalf in 2013, the same year marriage equality was established.

Bayard Rustin shows us that the people and the movements that many want to uphold as heroic, were often flawed and messy. Rustin's latter work stands as a rebuke of the very movements he sacrificed so much to create. Perhaps the price of the ticket, the cost he was asked to bear, was too great. The complexity of his life and work defies easy categorisation. Rustin is hard to fit in any box. As Rustin put it himself: "The only way I could be a free whole person was to face the shit."

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GAY LIBERATION FRONT
LESBIAN
NO PARKING
I AM A LESBIAN AND I AM BEAUTIFUL

Since the 1970 Christopher Street Gay Liberation Day march, activists have been marching in Pride parades all over the world

> “GREENWICH VILLAGE WAS ONE OF THE ONLY PLACES LGBTQIA+ NEW YORKERS COULD GO TO BE THEMSELVES WITHOUT FEAR OF POLICE INTERFERENCE”

New York City, 1969. The regular patrons of the Stonewall Inn, a large but discreet tavern in Greenwich Village, gathered in the steamy summer heat on 28 June to enjoy a night of flirting, drinking and dancing. Like many who frequented New York’s gay bars of the era, they were trying to live their lives away from the watchful eyes of the police. But that night a violent turn of events became a paramount step in the fight for lesbian, gay, bisexual and transgender rights: the Stonewall Riots changed the course of history for the community all over the world.

At the time, Greenwich Village was one of the only places LGBTQIA+ New Yorkers could go to be themselves without fear of police interference. In 1960s New York, homosexual activity, including kissing, dancing or holding hands with someone of the same sex, was illegal. The police were notorious for sniffing out even a hint of ‘deviancy’. Dressing in drag was a criminal offence; drag queens and transgender women were regularly put in handcuffs and carted off to the nearest police station; while lesbians and transgender men were routinely arrested for wearing trousers and a shirt. The ‘three-article rule’ became a problem for many on the run-up to the Stonewall Riots. It required women to wear three pieces of female clothing to avoid being arrested for cross-dressing, even though the law didn’t technically exist. The police often abused their power by reviving antiquated laws to target the LGBTQIA+ community.

With homosexuality being illegal in the state of New York, the State Liquor Authority considered establishments openly serving alcohol to gay, lesbian and transgender customers to be indecent and disorderly, and refused to issue liquor licences to many gay bars as a result. Although the gay bars of Greenwich offered respite from public scrutiny, many were repeatedly raided by the police for this reason. In 1966, a low-earning pub on Christopher Street was refurbished and reopened as famed gay bar the Stonewall

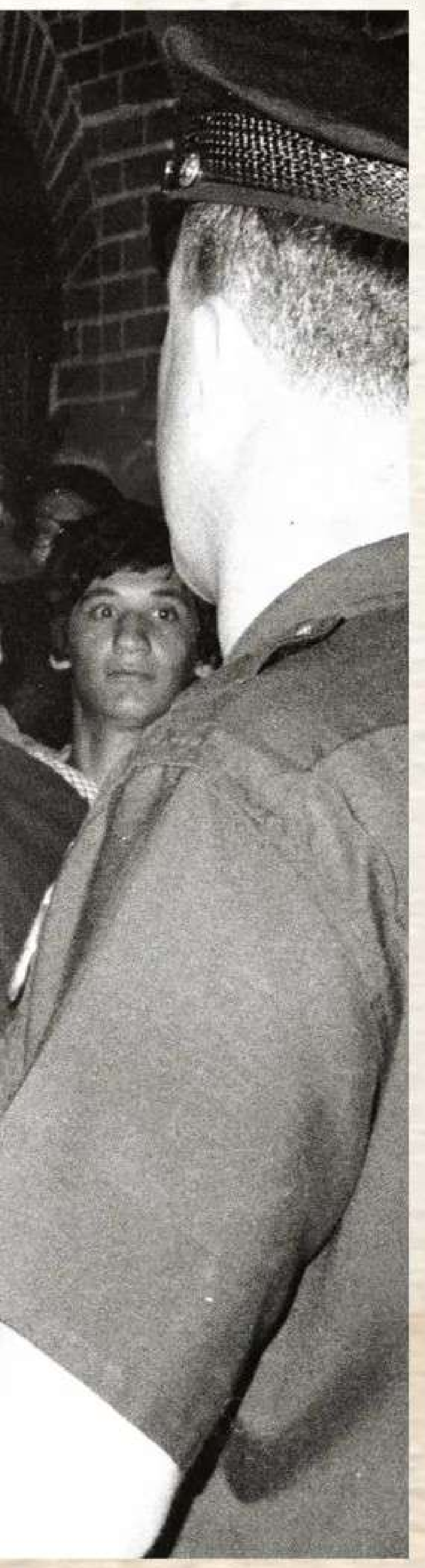
THE STONEWALL UPRISING

How the uprising at a New York City gay bar, the Stonewall Inn, paved the way for LGBTQIA+ rights

Written by Poppy-Jay St Palmer

GAY RIGHTS NOW!
GAY ACTIVISTS ALLIANCE

LEFT After Stonewall and the first Pride marches, protests against LGBTQIA+ discrimination became more common



FAR-LEFT A crowd of LGBTQIA+ patrons attempt to impede the police raid of the Stonewall Inn on the night of 28 June 1969

TRIAL COMPETITION 1971
WE'RE NOT BEAUTIFUL WE'RE NOT UGLY WE'RE ANGRY
HOMOSEXU
STREET THEATR
GAY LIBERATION FRONT. HOMOSEXUALS SUPPORT WOMENS LIBERATION.
MAN IS WOMAN IS PEOPLE
HOMOSEXUALS COME TOGETHER...

BELOW Members of the Gay Liberation Front campaign against the exploitation of women, among other causes

Inn by the Mafia, who hoped to profit off of the LGBTQIA+ community by offering protection while they drank, danced and socialised. By this time, the Genovese crime family controlled most of the Greenwich Village gay bars, and they even paid off the police to ensure that they could remain open for business without a liquor licence.

The Stonewall Inn was registered as a 'bottle bar', meaning patrons were supposed to bring their own booze so it didn't require a liquor licence. It almost goes without saying that the Mafia didn't have the LGBTQIA+ community's best interests at heart and was instead obsessed with staying open and making money. They bribed the local precinct to ignore the bar's activities, and attendees were forced to sign their names in a book upon entry to maintain its privacy. The conditions of the club itself were bleak: cost-cutting meant there was no fire exit or running water behind the bar, the toilets regularly overflowed and the illegal liquor that was being sold was massively watered down (another federal offence). It's also believed that the Mafia took advantage of the book-signing rule to blackmail the bar's wealthier patrons by threatening to out them.

Yet despite the Stonewall Inn's faults, people kept going there because it was the only bar in New York that allowed people of the same sex to dance together. It also became a hot spot for drag queens and ▶

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transgender people, who often weren't welcomed by gays and lesbians at other gay bars in the city.

The historic police raid at the Stonewall Inn began in the early hours of 28 June 1969. The tavern's clientele had become used to the police proceedings, and could well have submitted and marked it down as another night out with their community that had come to an abrupt but expected end. In fact, corrupt cops would often tip off bars ahead of planned raids for a small fee, and the Stonewall Inn had actually already been raided earlier in the same week. However, something about this night was different.

Armed with a warrant, police began shaking people down before violently hauling them out of the bar. Initially, 13 patrons and employees were arrested that night, for everything from selling bootlegged alcohol to cross-dressing (female police officers even took suspected cross-dressers into the bathrooms to check their genitals). But the raid didn't quite go to plan: unable to tolerate the police brutality any longer, bar patrons and neighbourhood residents refused to back down, and a riot broke out.

Those who had been thrown out of the bar refused to disperse and were aggressively manhandled by police. One patron, who is believed to have been well-known butch lesbian and drag performer named Stormé DeLarverie, was hit over the head as an officer forced her into a police van. Her ten-minute-long struggle with the officer incited the crowd to start throwing pennies, stones, bottles and more at the police in retaliation.

ABOVE The Stonewall Inn in Greenwich Village, New York City, was the location of the riot that kickstarted the gay rights movement in the United States

"ARMED WITH A WARRANT, POLICE BEGAN TO SHAKE PEOPLE DOWN BEFORE HAULING THEM OUT OF THE BAR"

Trans rights activist Marsha P Johnson was one of the most prominent faces of the Stonewall Riots

After her death in 2014, DeLarverie's friend Lisa Cannistraci told *The New York Times*: "Nobody knows who threw the first punch, but it's rumoured that she did, and she said she did." DeLarverie affectionately became known as the 'Rosa Parks of Stonewall'.

As the night went on, more and more people got involved until the police found themselves up against hundreds of impassioned protestors. Police barricaded themselves in the bar as the crowd outside attempted to set it on fire. Calling in backup, the police got the fire department and riot squad involved to put out the flames and break up the crowds. Despite the authorities' best efforts, the riots continued on and off for six long days, both outside the bar on Christopher Street and in the nearby Christopher Park. When Greenwich Village's newspaper *The Village Voice* published a report on the riot (dubbing it 'The Great Faggot Rebellion'), word quickly got out and protesters came in their thousands.

The Stonewall Riots made headlines. Though many members of the straight, cisgender public were outraged (for the wrong reasons), many others saw it as something of a joke. *The New York Daily News* published an article titled 'Homo Nest Raided, Queen Bees are Stinging

Mad'. "Last weekend the queens had turned commandos and stood bra strap to bra strap against an invasion of the helmeted Tactical Patrol Force," wrote reporter Jerry Lisker in the 6 July 1969 edition of the paper. "The elite police squad had shut down one of their private gay clubs, the Stonewall Inn at 57 Christopher St., in the heart of a three-block homosexual community in Greenwich Village. Queen Power reared its bleached blonde head in revolt. New York City experienced its first homosexual riot. 'We may have lost the battle, sweets, but the war is far from over,' lisped an unofficial lady-in-waiting from the court of the Queens."

While much of the nation pulled faces in disgust or laughed behind their hands, news of the Stonewall Riots stirred something in the hearts of gay, lesbian, bisexual and transgender activists wanting change. After the Civil Rights and Women's liberation movements of the 1960s succeeded in bringing about change for the United States' Black communities and female citizens, reformation for other marginalised groups began to feel more achievable. The events at Stonewall heralded a turning point: suddenly, the members of the LGBTQIA+ community felt more empowered than ever to organise and demand their rights.

Before the riots, the Mattachine Society, a gay activism organisation formed in Los Angeles in 1950, dominated the gay rights scene of the era and campaigned to help homosexual men assimilate into society's established roles. After Stonewall, however, this was no longer enough. LGBTQIA+ rights campaigners didn't want to conform. Instead, they demanded to be liberated. Almost immediately after the riots, two new organisations were formed: the Gay Liberation Front (GLF) and the Gay Activists Alliance (GAA).

Two weeks after its formation, the Gay Liberation Front sent out a notice that they were organising. 'We are a revolutionary homosexual group of men ▶

The Lavender Scare

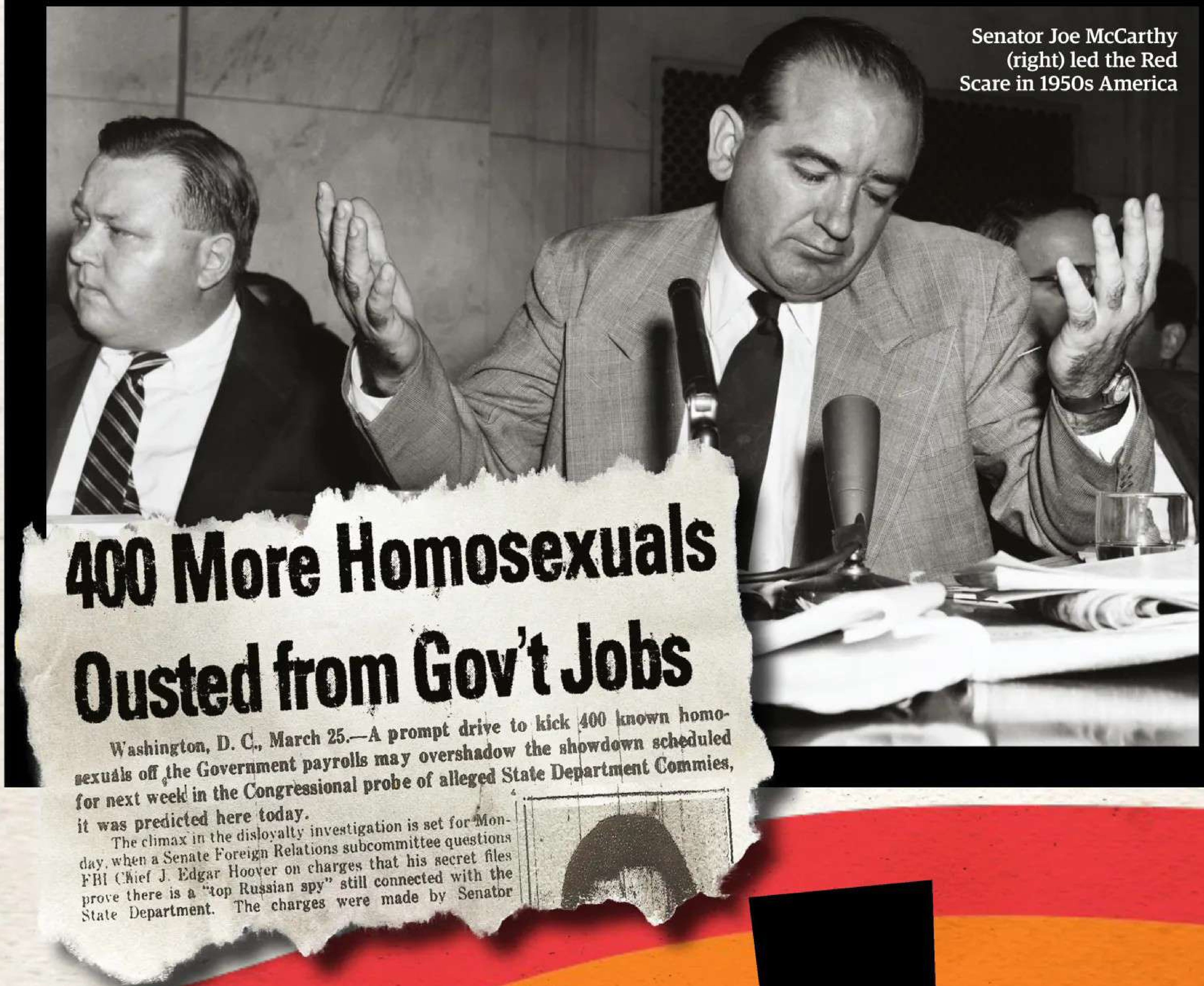
During the McCarthy era, the American public learned to fear the LGBTQIA+ community

For much of the 19th century, same-sex relationships had been discreetly tolerated in America, but the advancement of legal and medical jargon in the 1900s brought with it a rhetoric that homosexuality was a dangerous illness. As a result, law enforcement across the United States began cracking down. Things got worse still during the McCarthy era, when the promotion of fear of the supposed rise of communism, anarchism and other 'leftist' propaganda, known as the Red Scare, was in full force.

The steadily growing conversation around LGBTQIA+ people inspired what became known as the Lavender Scare (see pages 32-35), a moral panic around gay, lesbian and transgender people, born from the public paranoia around the Cold War. People saw members of the community as corrupt menaces who were especially susceptible to communism.

In a debate on the Senate floor in 1950, Senator Kenneth Wherry asked colleagues: "Can [you] think of a person who could be more dangerous to the United states of America than a pervert?" (As recorded in David K Johnson's book *The Lavender Scare: The Cold War Persecution of Gays and Lesbians in Federal Government*.)

Following the debate, nearly 600 gay, lesbian and transgender federal civil servants were fired from their jobs, which some journalists dubbed the 'purge of the perverts'. Other workplaces followed suit, and people all over the United States were forced to keep their private lives secret or face the risk of dismissal.



Senator Joe McCarthy (right) led the Red Scare in 1950s America

400 More Homosexuals Ousted from Gov't Jobs

Washington, D. C., March 25.—A prompt drive to kick 400 known homosexuals off the Government payrolls may overshadow the showdown scheduled for next week in the Congressional probe of alleged State Department Commies, it was predicted here today.

The climax in the disloyalty investigation is set for Monday, when a Senate Foreign Relations subcommittee questions FBI Chief J. Edgar Hoover on charges that his secret files prove there is a "top Russian spy" still connected with the State Department. The charges were made by Senator

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Stonewall Royalty

Icons of the uprising who you should know about

Marsha P Johnson

Marsha P Johnson was a transgender woman from New Jersey, and perhaps one of the most prominent faces of the Stonewall Riots. In 1966, she moved to New York City and legally changed her name, telling people the 'P' stood for 'Pay it no mind' (an answer to the question of whether she was male or female). Like many transgender people living in the area at the time she was homeless, but that didn't stop her from trying to better the lives of others. She was known for being a courageous transgender rights activist and is remembered for throwing rocks during the Stonewall uprising.

Sylvia Rivera

Present at the Stonewall uprising, Sylvia Rivera was a fierce transgender activist, drag queen and advocate for other people who fell outside the gender binary. As a Latina trans woman, she wasn't often represented in the conversation around US gay rights and lived her life on the margins. In fact, when she stood up to speak at the rally that took place on Christopher Street Liberation Day in 1970 she was booed by much of the crowd, the majority of whom were white gays and lesbians. But she never stopped pushing back: alongside Marsha P Johnson, she co-founded STAR, the Sweet Transvestite Action Revolutionaries, and spent much of her life serving her community.

Stormé DeLarverie

Shortly before the uprising at Stonewall, word got around that police had arrested a woman described as a 'dyke-stone butch' and had used unnecessary force to haul her into a police van. Shouting and swearing at the growing crowd, she encouraged onlookers to start fighting back and is believed to have been the first to incite the riot on Christopher Street. Many believe that woman was Stormé DeLarverie, a mixed-race butch lesbian from racially segregated New Orleans, and a drag king who would often perform at the famed Jewel Box Review. When in New York, she frequented the Stonewall Inn and, if the rumours are true, left quite the legacy.

Courtesy of New York Public Library

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GROUP
GAY PRIDE 79
GAY LOVE IT'S THE REAL THING
COME OUT COME OUT HERE-
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OU ARE

> "MORE STONEWALL INN PATRONS GOT INVOLVED UNTIL THE POLICE FOUND THEMSELVES UP AGAINST HUNDREDS OF IMPASSIONED PROTESTORS"

and women formed with the realisation that complete sexual liberation for all people cannot come about unless existing social institutions are abolished', read its Statement of Purpose. 'We reject society's attempt to impose sexual roles and definitions on our nature. We are stepping outside these roles and simplistic myths. We are going to be who we are. At the same time, we are creating new social forms and relations, that is, relations based upon brotherhood, cooperation, human love and uninhibited sexuality. Babylon has forced us to commit to one thing… revolution'.

Unlike the Mattachine Society, the GLF saw the bigger picture and took a more intersectional approach to their campaigns. They considered the implications on race, class and gender, as well as the influences of capitalism. However, many of the group's followers thought it lacked focus and method. As a result, they had left and created the Gay Activists Alliance,

which focused on one key goal: gay and lesbian rights. In his book *The Politics of Homosexuality*, Toby Marotta describes the GAA as a "single issue, politically neutral [organisation, whose goal would be to] secure basic human rights, dignity and freedom for all gay people." The group got to work organising its response to the mistreatment and misconception of the community. They held protests against gay bar raids and protests that called attention to gay and lesbian rights.

On 28 June 1970, on the first anniversary of the uprising at the Stonewall Inn, thousands of LGBTQIA+ activists gathered in New York City to mark the occasion by marching through the streets. Originally dubbed 'Christopher Street Gay Liberation Day', the procession spanned around 50 blocks, with protesters marching in single file for some of it in order to cover more ground. The community had reached breaking point and was determined to do whatever it took to gain rights and acceptance. "The [march] was as revolutionary and chaotic as everything we did that first year after the Stonewall Riots," said Mark Segal, an early member of the GLF and the marshal of the first Pride march, in *The New York Times*. "The march was a reflection of us: out, loud and proud. We intended to march from Greenwich Village and up to Central Park. We didn't have a police permit, so no one knew exactly what would happen – no one knew the type of force that might greet us. So we held self-defence classes and learned how to protect ourselves."

Although the New York Pride march was the largest that year, it wasn't the first. Gay liberation groups around the country had begun organising following Stonewall, and the first marching response came from Chicago on 27 June 1970, where 150 protesters marched from Civic Centre Plaza to Washington Square. In Los Angeles on 28 June, protesters were met with resistance from the police, who refused to issue them a permit and forced them to take the matter up in court. Across the country, LGBTQIA+ people gave onlookers something to stare at. Gay and bisexual men marched topless, held hands and kissed. Groups chanted and brandished banners with slogans like 'Gay power to gay people', 'Gay, gay, all the way!' and 'Gay is good'. People who had previously kept their private lives private came out to protest, loudly and proudly.

As the marches made headlines, people took notice and LGBTQIA+ communities across the world joined the fight. As the years passed, more marches were established in towns and cities everywhere, covering more members of the community and issues that have changed with the times. The first transgender Pride march, dubbed Existrans, took place in Paris in 1997 and has included the intersex community since 2007. In parts of the world with more progressive LGBTQIA+ rights laws, Pride has evolved from political rallies into annual rainbow-filled parties, while others are still marching for basic rights and recognition. But whatever Pride looks like for you, we owe so much to the patrons of the Stonewall Inn, and those who threw the first bricks. 🏳️‍🌈

ABOVE Activists take to the streets in London during International Gay Pride Week, marking the tenth anniversary of Stonewall

RIGHT People leave tributes at the Gay Liberation Monument in New York City

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THE *Fabulous* LIFE OF HARVEY MILK

The empowering story of San Francisco's first openly gay elected official, whose life came to a tragic end

Written by Callum McKelvie

San Francisco has long held a reputation as the 'Gay Capital of the World', with more of its citizens identifying as lesbian, gay, bisexual or trans than anywhere else in the United States. Every year the city hosts a huge Pride celebration, with more than 200 contingents taking part in recent parades. A figure key in San Francisco's LGBTQIA+ past is a man called Harvey Milk - one of the first elected officials to be open about their homosexuality in the history of the United States. Milk's career saw him fight passionately for LGBTQIA+ rights, memorably campaigning against John Briggs' Proposition 6 and introducing legislation that protected the rights of queer people within San Francisco. However, on 27 November 1978 Milk was assassinated in a brutal killing that shocked and horrified the city that he loved so much. ▶

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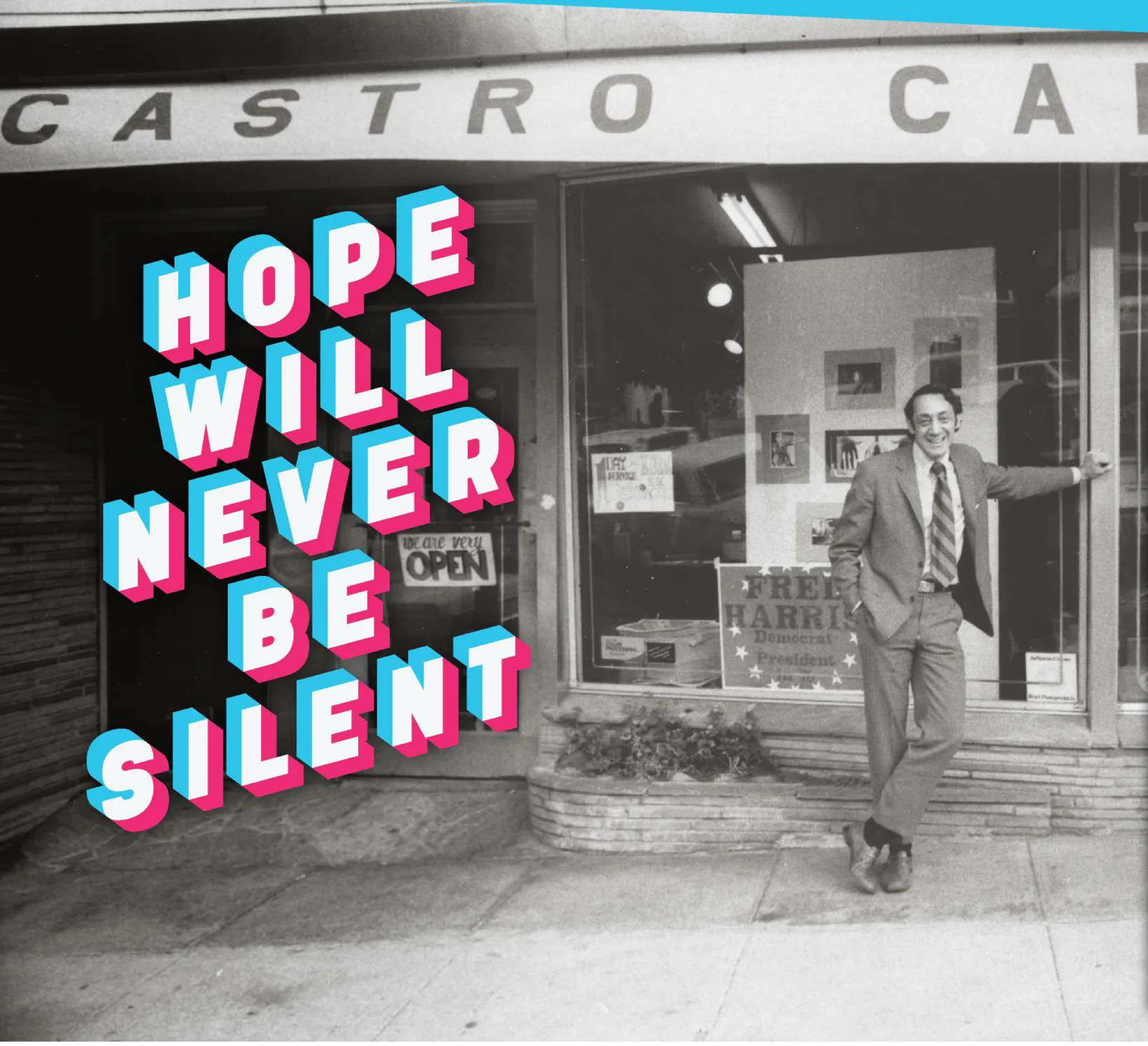
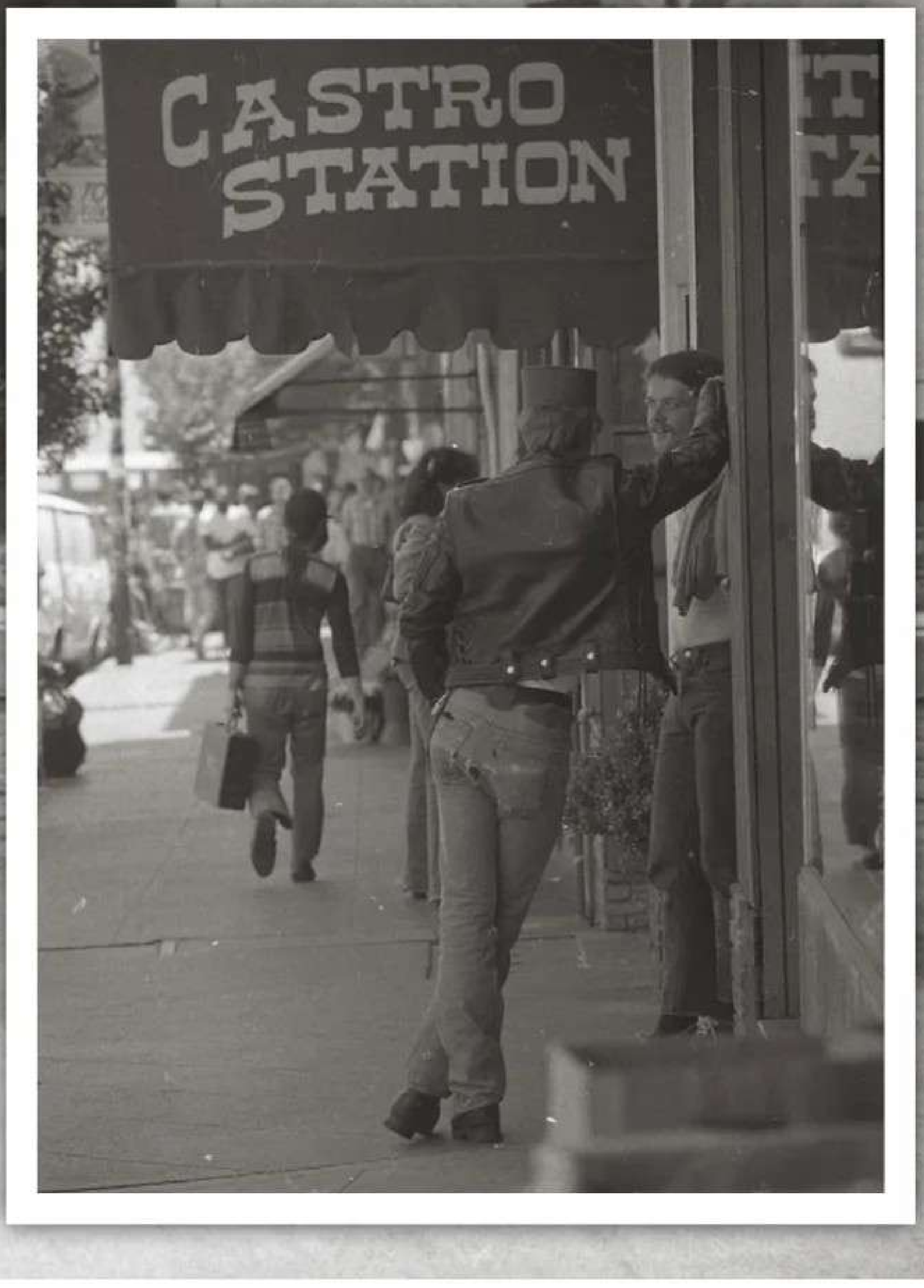
HOPE WILL NEVER BE SILENT





Milk was born in the suburbs of New York on 22 May 1930 to Jewish parents William Milk and Minerva Karns. The youngster struggled with his parents' Judaism and would eventually drift away from the religion, though Milk's biographer Lillian Faderman maintains that its cultural values remained important to him throughout his life. From a young age, Milk was aware that he was homosexual. A keen lover of opera, it was in the standing-room-only section of the balcony at the Manhattan Opera House that Milk experienced his first sexual liaisons, according to his biographer Randy Shilts. However, Milk was conscious of the need to hide his homosexuality and any interests that he felt might label him as such. Therefore at school he hid his love of opera under his prowess as a sportsman.

As a young man he continued to explore his sexuality, and the year before he went to college he frequented a cruising area of New York City's Central Park. On one occasion he was caught topless and arrested with a group of other gay men. When the teenage Milk was questioned he proclaimed his innocence and argued that he had only removed his shirt in order to get a suntan. The ruse worked but the event angered Milk. Throughout his later political career he would campaign vigorously to curtail the harassment of gay men by police officers.

Graduating with a maths degree in 1951, Milk served for a short while in the United States Navy, including a stint during the Korean War as a diving officer. However, after a gruelling interview in which his superiors questioned him about his homosexuality (the result being a 152-page document detailing his trysts, the *Bay Area Reporter* newspaper revealed in 2020), he was discharged. What was the 20-something Milk to do now? For the next two years he worked in both insurance and finance and for the most part continued to build his life in New York. But for Milk something was missing. At this time it has been argued he was effectively living two lives, remaining closeted about his homosexuality while also campaigning for the conservative Senator Barry Goldwater.

Yet things were about to change for Milk. Through his partner, Jack Galen McKinley, he became friends with the theatrical director Tom O'Horgan, who staged the first Broadway productions of *Hair* and *Jesus Christ Superstar*. Working for O'Horgan as a stage manager during the production of *Hair*, McKinley's stories of San Francisco's liberal homosexual social circle enticed Milk. O'Horgan's influence, as well as the changing politics of the times, resulted in a powerful change in Milk, and his personal politics underwent a seismic shift. After being fired from his job for taking part in an anti-war rally, Milk himself worked for O'Horgan as a production associate and immersed himself more fully in San Francisco's gay scene.

It is important to emphasise how liberating the 1970s were for queer people. The first Pride marches were organised and

ABOVE Harvey Milk outside Castro Camera, which he opened in 1969 with his partner, Scott Smith

ABOVE-INSET During the 1970s, San Francisco and the Castro in particular were a hive of gay culture

BELOW Milk during his failed 1975 bid to join the California State Assembly

Harvey M
The Democrat for A
Harvey Milk for Assembly!

The White Night Riots

Following the trial of Milk's killer, Dan White, San Francisco erupted in a night of rage

When Dan White was convicted of voluntary manslaughter on 21 May 1979, a crowd of 500 protesters quickly swelled to an estimated 5,000, who angrily began marching towards City Hall. Police arrived to attempt to control the situation. However, White's links to the police were well known, not to mention that members of the city's constabulary had supposedly donated $100,000 to supplement White's legal fees. Stories of officers wearing 'Free Dan White' T-shirts under their uniforms added to the feeling of a conspiracy and of law enforcement being purposefully too lenient towards White. The crowd's anger grew.

Then the police began using violence, despite orders to the contrary, attacking the crowd with nightsticks. Chaos erupted, with some protestors setting police cars on fire and attacking City Hall. Police Chief Charles Gain stated his officers were not to retaliate but after three hours they disobeyed him, using tear gas and forcing the crowd to disperse.

A few hours later, a squad of police officers ventured to the Castro and raided the Elephant Walk bar – a well-known gay establishment in what was very quickly seen as retaliatory action. But their violence was not limited to this venue alone and they proceeded to attack the neighbourhood at large. According to Found SF, San Francisco's Digital Archive, one witness even heard stories of a man's knee being injured when police burst in on him at his own dining table. Having heard that the officers had disobeyed his orders, Gain went down to the district himself and upon seeing the damage ordered the officers to withdraw.

The next day, Harry Britt gave a press conference in which he stated: "Harvey Milk's people do not have anything to apologise for. Now the society is going to have to deal with us not as nice little fairies who have hairdressing salons, but as people capable of violence. We're not going to put up with Dan Whites anymore."

POLICE 553-0123
HITLER WOULD BE HAPPY

more than 1,000 gay organisations and clubs were founded throughout the course of the decade. In particular, San Francisco quickly became something of a haven for gay men and a hive of underground culture. This was the period of the Cockettes, a radical drag troupe who became one of the key attractions of the Nocturnal Dream Shows, popular experimental film nights at the Pagoda Palace. In 1972, the Twin Peaks Tavern on Castro Street became the first gay bar in the US not to black-out its windows. Even before all this, in 1964 *Time* magazine had referred to San Francisco as the 'Gay Capital of America'.

Having fallen in love with San Francisco, in 1972 Milk made the decision to move there permanently. In 1969 he had met Scott Smith and the two quickly became lovers, opening a camera shop together on Castro Street – a well-known gay area. Milk thrived in the bustling gay sene but found himself increasingly angered by the political climate of the time. This was the period of the Vietnam War and the Watergate Scandal. "I finally reached the point where I knew I had to become involved or shut up," he later said. In 1973, he decided to act and ran for the position of city supervisor of San Francisco. His long-haired 'hippie' appearance damaged his credibility but Milk refused to have it cut, stating: "I entered the campaign with it, I'll end it that way too."

Milk was not successful in his bid. The established gay political circles felt that he was too much of a newcomer to San Francisco and not established enough. The perception of him as a hippie didn't help much either – but Milk had no intention of giving up and would try once more, though again without success, in 1975.

However, by this time Milk had begun to establish himself as a leading force among San Francisco's homosexual community, earning the nickname 'the mayor of Castro Street'. He fought on the idea that homosexuals must be out and proud and he valiantly campaigned to improve gay rights. During this time he worked with the International Brotherhood of Teamsters (IBT) union, encouraging gay bars to boycott Coors beer (the company was accused of being both anti-gay and anti-union), and in return the IBT pledged that more homosexual drivers would be hired. He also launched the Castro Street Fair and Castro Village Association, the first organisation of LGBTQIA+ business owners in the United States. Castro Camera became a community hub, with Milk assisting a wide variety of groups and people, and seeking to help wherever he could.

In 1977 Milk again tried for a position on the San Francisco Board of Supervisors, having successfully campaigned for an amendment that changed the elections to being district-focused. This meant that Milk could now rely on the votes of the power base he had spent years building in the Castro Street area. However, he understood that in order to win he would also need to appeal to non-LGBTQIA+ voters. To this end he pledged to ▶

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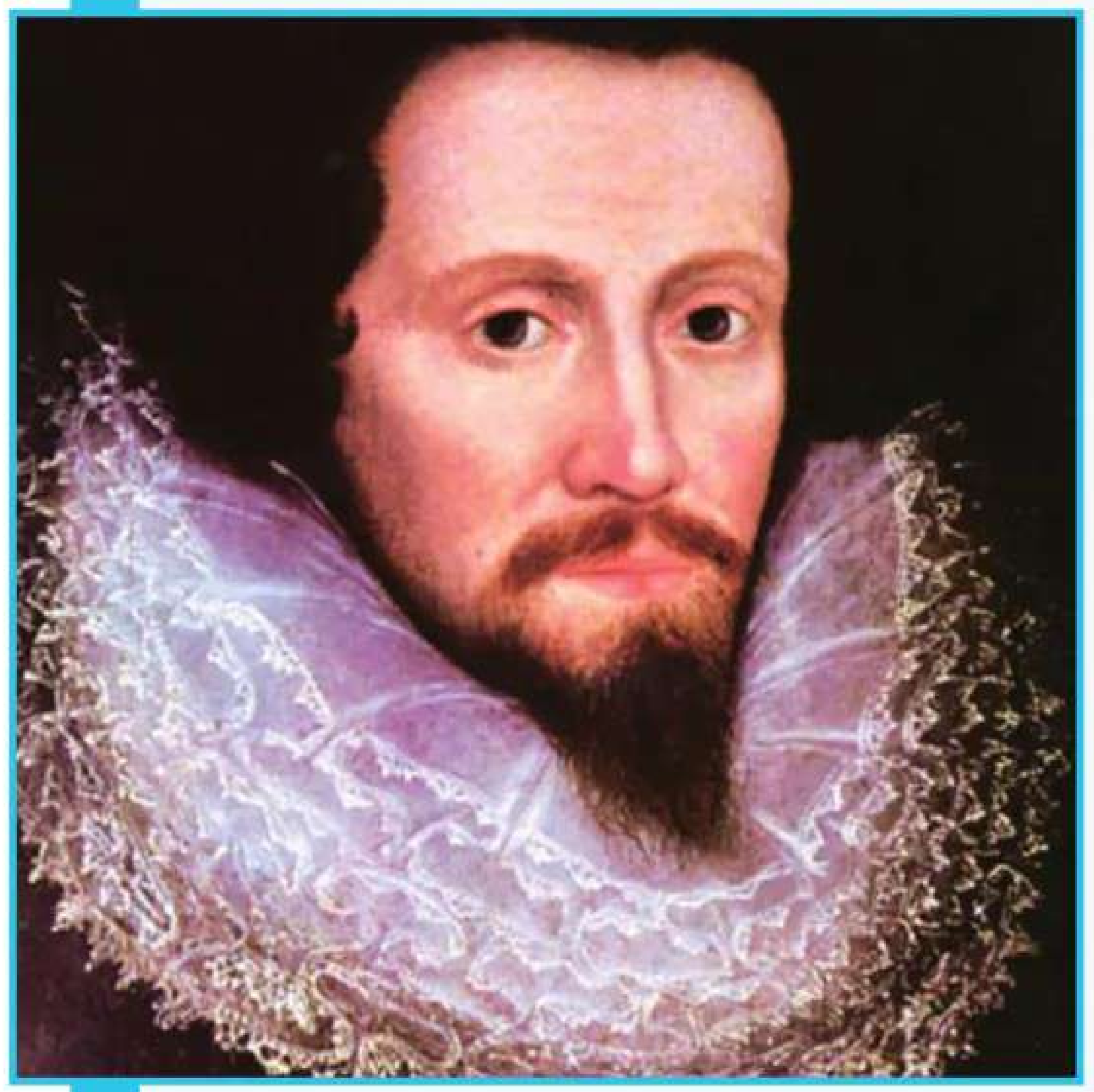
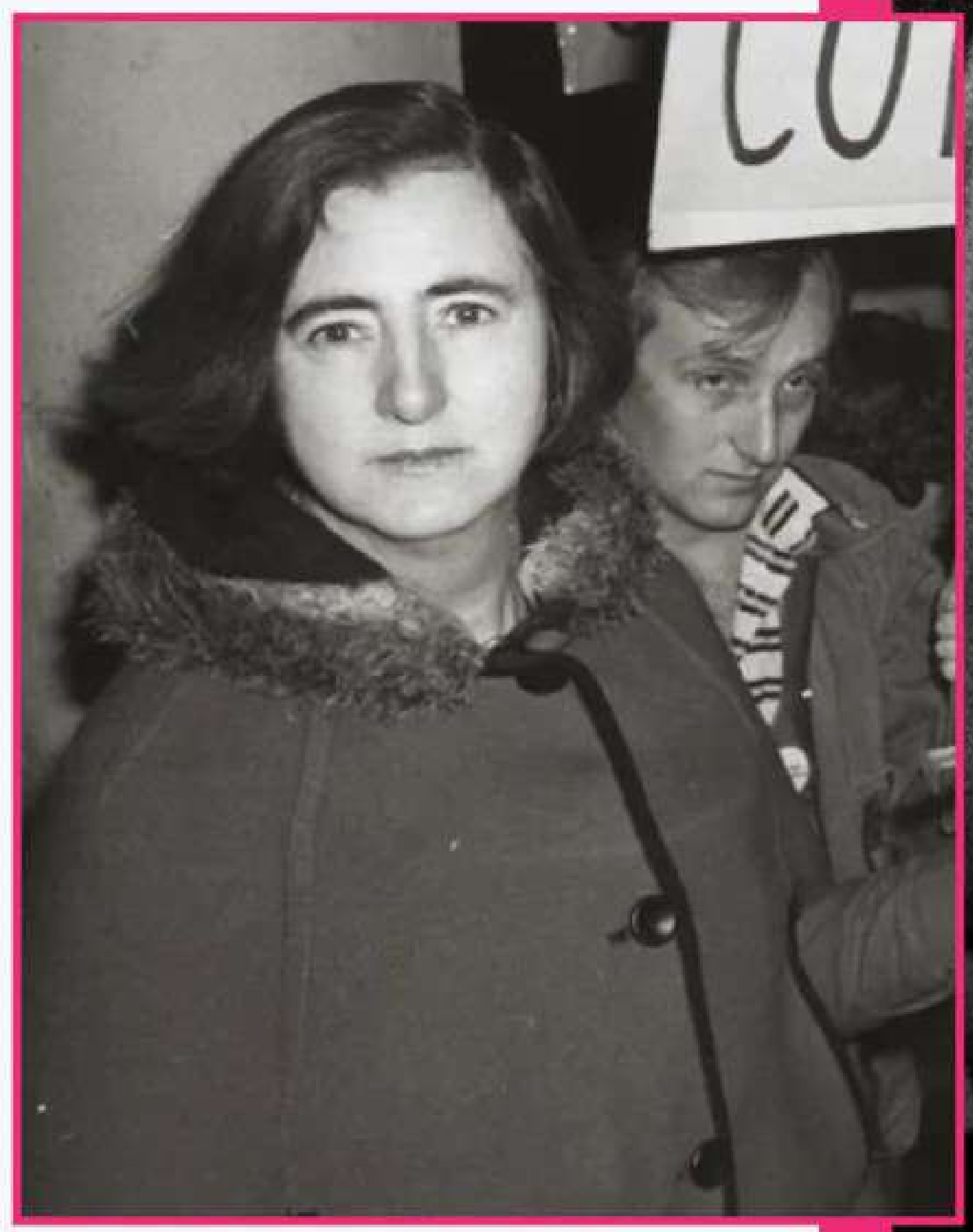
Queer Political Trailblazers

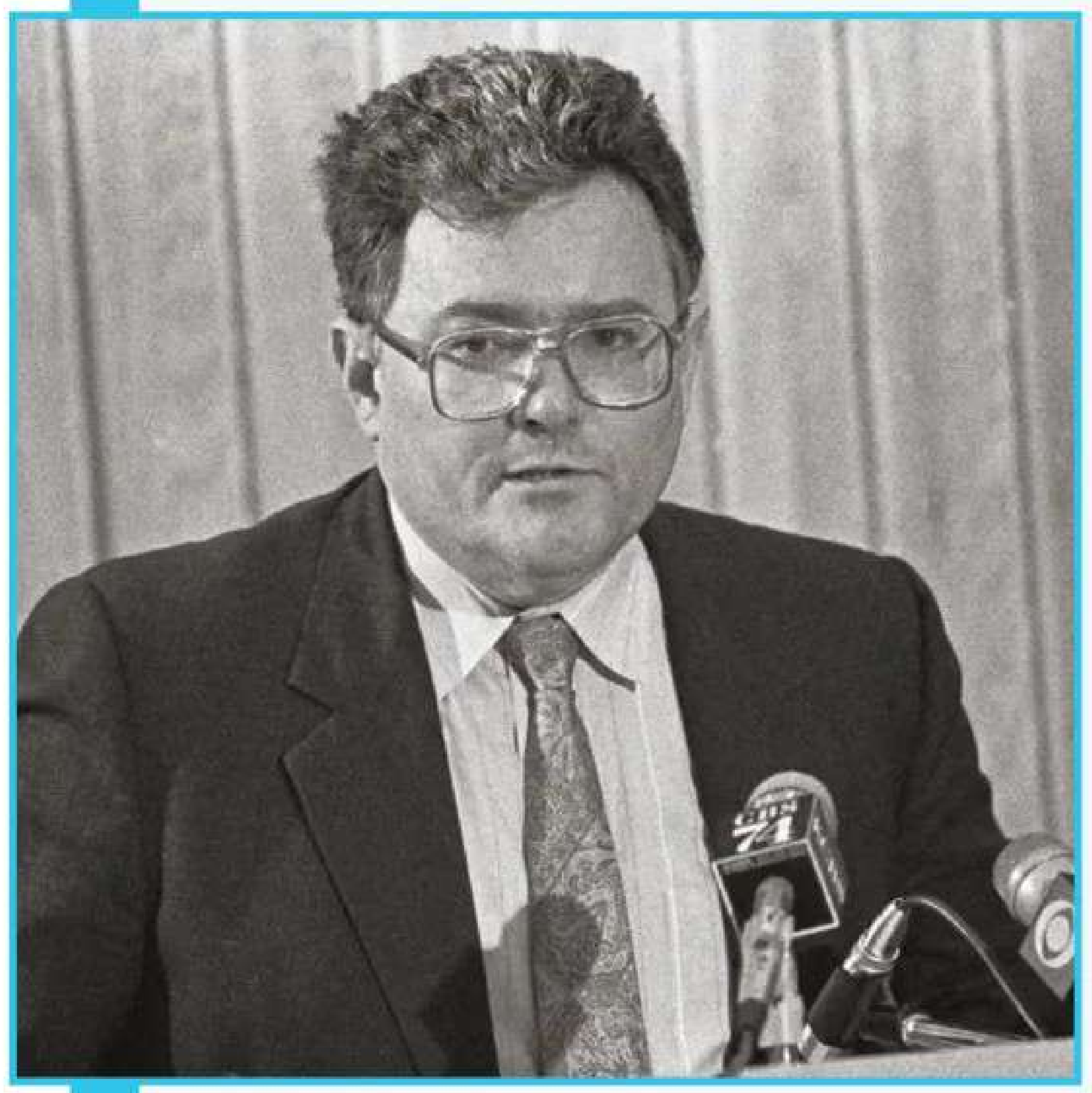
Four LGBTQIA+ individuals who made history in the world of politics



Anthony Bacon (UK)
It was the brother of Sir Francis Bacon, Anthony, who is said to have been Britain's first homosexual MP. In 1586, while in Montauban, France, he was supposedly charged with sodomy. Although the case never made it to court, in the aftermath Anthony was forced to return to England.

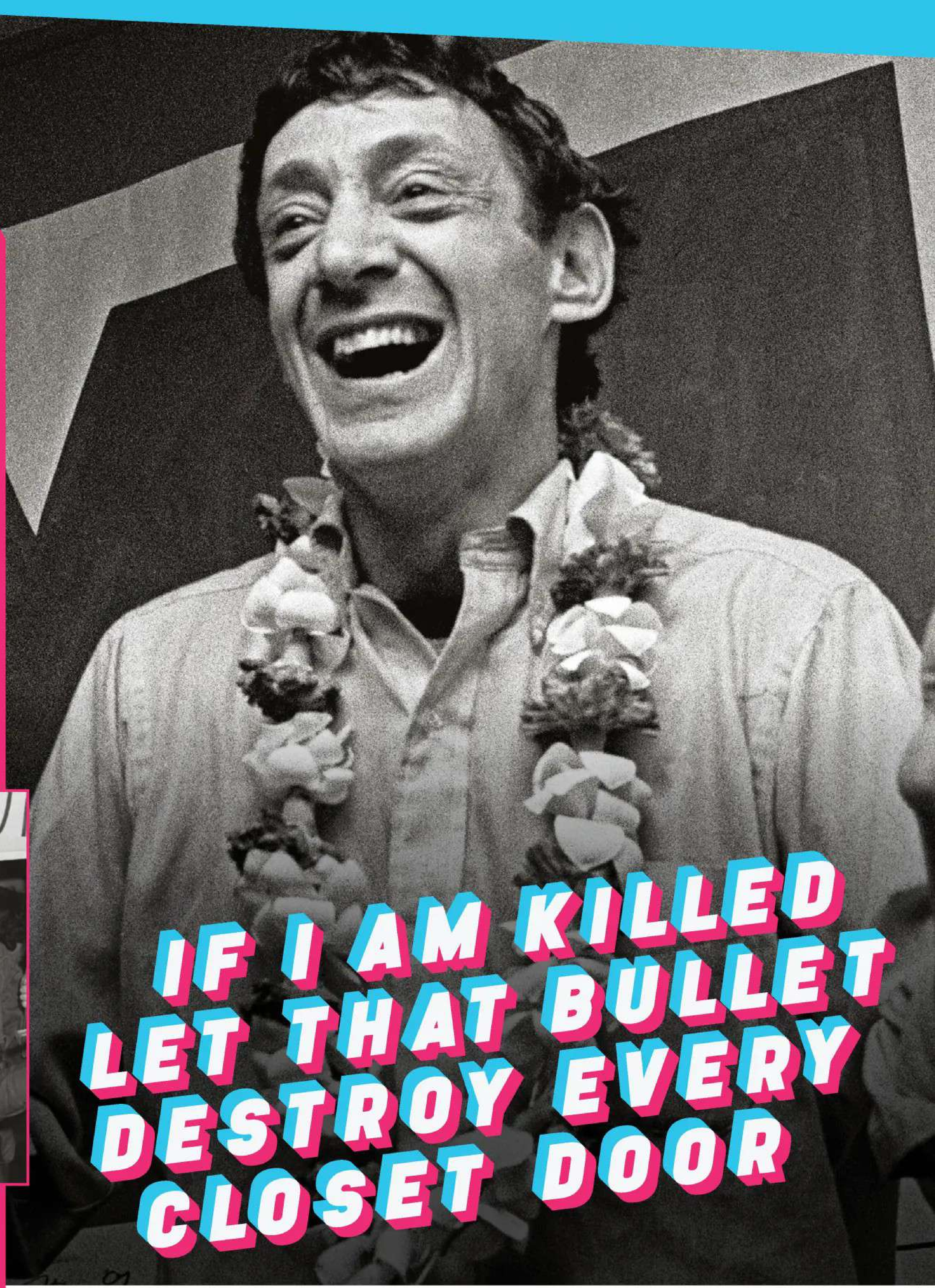


Maureen Colquhoun (UK)
Colquhoun was the Labour MP for Northampton North (1974-79) and the first openly lesbian MP. She campaigned for women's rights, seeking to introduce abortion on demand and the Protection of Prostitutes Bill in 1979. She caused controversy when asking the speaker to refer to her as 'Ms' instead of 'Mrs'. An attempt by the Labour Party to deselect her due to her sexuality was overruled, but she lost her seat in the 1979 election.



Harry Britt (US)
Harvey Milk's successor, Britt himself was a trailblazer and was the first openly gay president of the San Francisco Board of Supervisors. Britt was the author of the first domestic partner legislation in the United States, laws that sought to protect unmarried homosexual relationships.

Danica Roem (US)
The first openly transgender person to be elected to the Virginia House of Delegates (2017), Roem was the first out trans person to be seated in a state legislature in the history of the USA. She has campaigned tirelessly to improve the lives of her constituents, introducing legislation to help feed hungry children, and promoted equality.

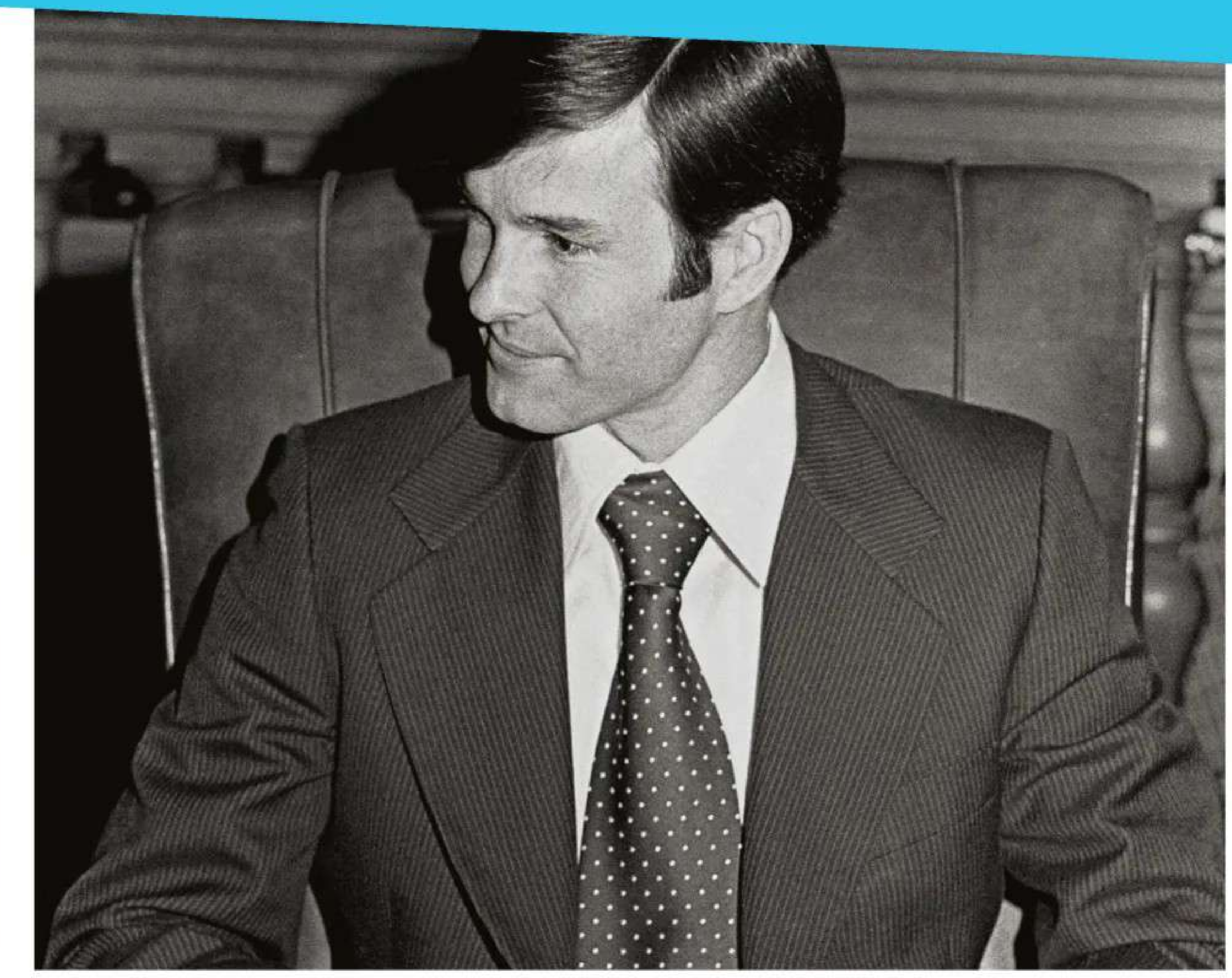


IF I AM KILLED LET THAT BULLET DESTROY EVERY CLOSET DOOR

create day-care centres for mothers, make low-income housing available and also reform the tax code, among other policies.

What thoughts ran through Milk's head as he waited for the votes to come in that night? After his previous losses had he perhaps resigned himself to defeat? Or did he somehow know that come morning he would make history as the first openly gay elected official on the San Francisco Board of Supervisors? It was a historic election, noteworthy not just for Milk's victory but also as it saw the first African American woman and Chinese American elected to the Board. Once elected, Milk wasted no time and began campaigning for a slew of policies that would improve the rights of LGBTQIA+ people in the city. One of the key pieces of legislation that he sought to pass was a Gay Rights Bill that protected the gay and lesbian citizens of San Francisco from facing discrimination in both employment and housing.

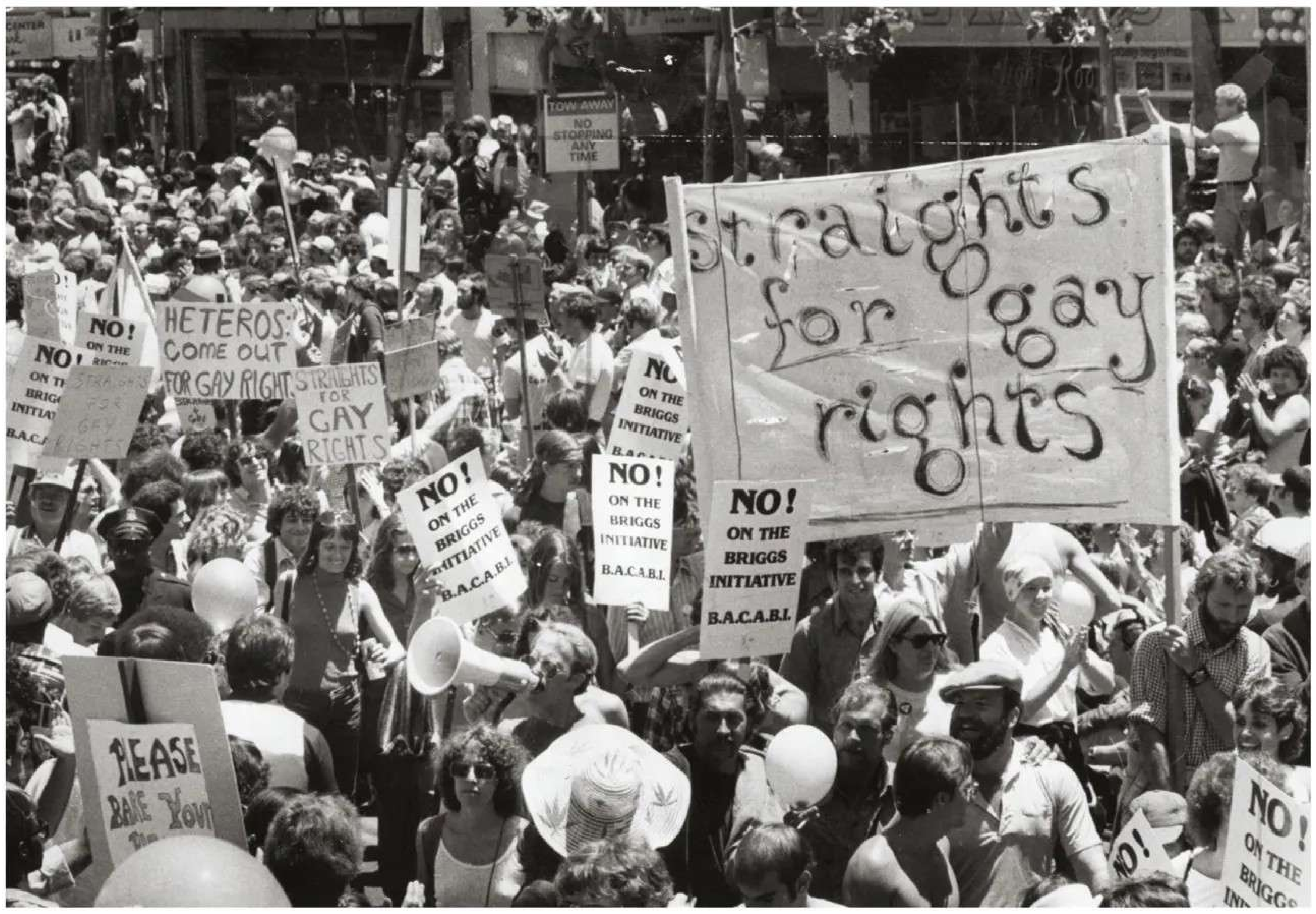
Perhaps the most important moment of Milk's time in office came when he fought against the Briggs Initiative, otherwise known as Proposition 6. Named after and spearheaded by California legislator John Briggs, this motion sought to ban gay and lesbian people from working in schools. Briggs' key supporter, Anita Bryant, had a track record of anti-LGBTQIA+ lobbying, and in 1977 had successfully campaigned to repeal Dade County legislation that prevented discrimination based on sexuality. Realising what was at stake, Milk fought hard to stop Proposition 6 passing. He wrote to President Jimmy Carter and demanded he "take a leadership role in defending the rights of



FAR-LEFT Milk celebrates his watershed election victory in 1977

LEFT The killer of Milk and Mayor George Moscone, Dan White

BELOW A large group protests against the Briggs Initiative in San Francisco, 1978


straights for gay rights
HETEROS COME OUT FOR GAY RIGHTS
STRAIGHTS FOR GAY RIGHTS
NO! ON THE BRIGGS INITIATIVE B.A.C.A.B.I.
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NO! ON THE BRIGGS INITIATIVE B.A.C.A.B.I.
TOW-AWAY NO STOPPING ANY TIME

gay people. As the President of a nation which includes 15-20 million lesbians and gay men." Milk also encouraged closeted homosexuals to come out to their friends and family, stating: "You will hurt them if you come out, but think of how they will hurt you if they vote for Briggs."

The Briggs campaign was fought primarily on the claim that LGBTQIA+ people were a threat to children – an argument that Milk successfully deconstructed in a television debate with fellow activist Sally M Gearhart. In one memorable moment during the campaign, Milk gave a powerful speech in which he stated: "The only thing they have to look forward to is hope. And you have to give them hope. Hope for a better world, hope for a better tomorrow, hope for a better place to come to if the pressures at home are too great. Hope that all will be all right." After a tireless campaign by pro-LGBTQIA+ activists, Milk had achieved just that. The Briggs Initiative was successfully defeated by a vote of 58.4% to 41.6%.

One person who frequently attempted to block Milk's legislation was fellow supervisor and ex-policeman and fireman Dan White. When asked about the Gay Rights Bill, White purportedly remarked crassly: "This bill lets a man in a dress be a teacher. People are getting angry!" Despite White appearing to get on amiably with Milk at first, in April 1978 Milk had supported a motion for a drug rehabilitation centre to be built in White's constituency. White appears to have viewed this as a gross betrayal and from then on he harboured a grudge against Milk, a grudge that his biographer Faderman says became "fanatical."

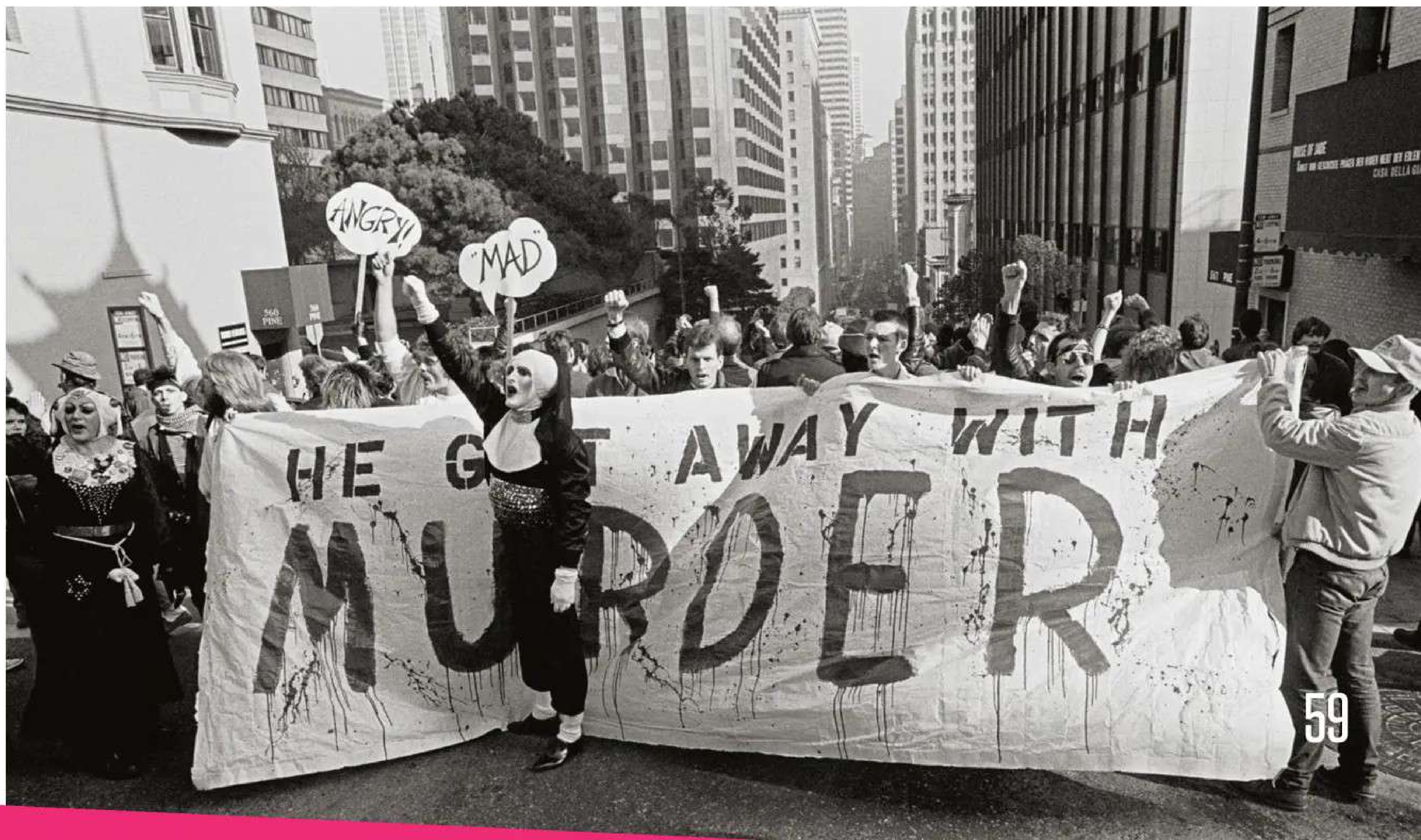
At the start of November, White resigned from his position on San Francisco's Board of Supervisors, a decision he almost immediately regretted. When Mayor George Moscone refused to reinstate him, White suspected that Milk might have campaigned to prevent it. After purportedly falling into an increasingly depressed state, on the morning of 27 November White used a lower-storey window to enter City Hall. Making his way to Moscone's office, White pulled out a gun and proceeded to shoot him. He then made his way to Milk's office, where he shot him five times at close range. White was apprehended shortly afterwards. Having previously feared assassination, Milk had recorded a taped will in which he stated: "If I am killed, let that bullet destroy every closet door."

That evening the city of San Francisco mourned openly, with thousands attending a candlelit vigil in memory of Moscone and Milk. By January, Harry Britt, an openly gay man and activist himself, had been appointed to succeed Milk. That same month, the preliminary court hearing for the trial of White began. In a notorious turn of events, White's legal team argued that he had been under increasing pressure and was suffering from mental health issues and depression. White was previously known for being health conscious and his lawyers argued that his excessive consumption of junk food prior to the shootings was evidence of his depressed state. This was derisively nicknamed 'the Twinkie defence'. White's conviction on the lesser charge of voluntary manslaughter angered citizens of San Francisco who responded with a series of angry protests, known as the White Night Riots.

Even after his tragic death Milk's story continued to inspire. In 2008, Gus Van Sant directed *Milk*, which brought his story to a brand new audience and saw Sean Penn win an Oscar for his portrayal of Milk. The same year, a statue of Milk was unveiled at San Francisco City Hall, and in 2009 California governor Arnold Schwarzenegger signed a bill announcing 22 May as Harvey Milk Day. The same year, President Barack Obama honoured Milk by granting him a posthumous Presidential Medal of Freedom, praising Milk's "visionary courage and conviction." The Harvey Milk Foundation, established by his nephew Stuart Milk and aide Anne Kronenberg, continues to commemorate his legacy and promote his values.

Today, Milk's legacy and message remain as vital and important as ever. In the previous year, the United States witnessed a shooting at the LGBTQIA+ bar Club Q in Colorado Springs where five people were killed and 17 injured. In a world where the rate of anti-LGBTQIA+ hate crime remains high, it is important to remember Harvey Milk as someone who fought hard for greater freedoms and rights for LGBTQIA+ people. 🏳️‍🌈

BELOW Protesters march against the verdict given to Harvey Milk's killer, Dan White



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The Herstory of DRAG

Social change from the stage to the streets

Written by Callum McKelvie

"Drag for me has always been my superhero costume," **says Drag icon RuPaul in their book *GuRu*.** Today Drag is an integral part of LGBTQIA+ culture, providing humorous entertainment in bars, theatres and on television. But the history of Drag reveals it has always been more than that. It is the history of a counter-cultural art form. The history of a medium that gave a voice to countless LGBTQIA+ individuals victimised by strict laws.

But before beginning on our journey through the world of Drag, one important note is that when dealing with historical Drag performers it is sometimes impossible to know if they themselves would have chosen to identify that way. However, the individuals here are featured due to their importance to Drag culture and (unless we are aware of their preference) neutral pronouns have been used.

The tradition of Drag (though not in the form we now understand it) can be traced back to Shakespearean times. During the 17th century, only men were allowed to take part in theatrical productions and so it was necessary for the female roles to be played by male actors in female costume. Some suspect that the term 'drag' originated here, with male performers complaining how the dresses would 'drag' along the floor, though this may only be theatrical legend. The reason why it was necessary for men to play these roles was due to the extensive social restrictions and the strict gender norms of the time. Indeed, during this period it was inappropriate for a woman to wear men's clothing. Mary Firth, known as 'Moll Cutpurse', a famous criminal, was renowned for dressing in men's clothing. Shakespeare can be argued to have intentionally subverted the necessity for several of his plays, having his male actors playing women pretending to be men, for example Viola in *Twelfth Night* or Rosalind in *As you Like It*.

Arguably it was not until the late 19th and early 20th century that Drag began to develop an identity as a separate form of entertainment. Vaudeville originated in the United States in 1870 (truly developing into a popular form of theatre under the guidance of Benjamin Franklin Keith and his Bijou Theatre) and is incredibly similar in many respects to British music hall. These two types of theatre would contain 10 to 15 separate acts in a single performance, including musicians, acrobats, animal trainers, dancers, comedians and singers. One of the most famous and popular vaudeville acts was Julian Eltinge, who began his career during his teenage years when he worked in a saloon as a female dancer. Despite his father's beatings, Eltinge had no desire to give up show business and soon studied at a dance academy. His natural ability quickly gaining him work on the stage, Eltinge developed a vaudeville act based on his talent for female impersonation. A 1907 *Variety* magazine review declared: ▶

BELOW A Drag perfomer poses in Rio de Janerio, Brazil, in 1991

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"The audience was completely deceived as to Eltinge's sex… until he removed his wig… his act is far and away above what is described as female impersonation." Soon Eltinge was starring in a number of Broadway productions specifically designed to showcase his talents, with titles such as *Cousin Lucy*, *The Crinoline Girl* and *The Fascinating Widow*. Many contemporary vaudevillians believed Eltinge was secretly homosexual and some historians believe this may have helped public acceptance of his act, creating an impression of perceived 'manliness'. As Frank Cullen notes in *Vaudeville: Old & New*: "To reinforce Julian's bogus 'he-man' image, he and his handlers staged stunts such as an occasional bar room fight in which Eltinge handily defeated a man who insulted him."

It is often stated that it was not until the 1920s and 1930s that Drag began to intertwine with contemporary LGBTQIA+ culture, slowly beginning its transition into the art form as we know it today. However, it is important to remember that society of the time did not differentiate between a trans individual and an individual wearing drag for entertainment or performance value. 'Drag balls', events that appear to have been held for an explicitly LGBTQIA+ audience, can be traced right back to the 19th century. Indeed, the Harlem Hamilton Lodge hosted its first Drag ball in 1869 and they soon became popular with non-LGBTQIA+ identifying audiences. However, they just as quickly became the target of several moral reform groups such as The Committee of Fourteen, who in the early years of the 20th century wrote more than 130 reports condemning the balls. The popular press were hardly pleased either, with one newspaper columnist commenting; "In England they'd be in jail, but in America they glorify them and make money out of them." However, it was in the 1930s that Drag gained more popular attention and a mania for perceived LGBTQIA+ culture took over, known unfortunately as the 'Pansy Craze'. During this period performer Jean Malin would ditch his Drag act and gain fame performing instead as an explicitly effeminate man. This popularity was not confined to the US, with Paris and Berlin famed for their LGBTQIA+ club scenes.

> **"THE PUBLIC WEREN'T READY FOR DIVINE, I BELIEVE THERE WAS SOMETHING LIKE 12,000 COMPLAINTS"**

Yet, while these entertainers may have been popular, everyday attitudes towards LGBTQIA+ individuals and Drag queens was still negative. Homosexuality remained illegal in the US in every state except Illinois and it was illegal for an individual to dress in clothing not matching their assigned gender at birth. This was part of the 'masquerade laws', created to prevent criminals disguising themselves in costume. The oldest of these, from New York and dating back to 1845, was intended to stop a group of rural farmers who had taken to wearing traditional Indigenous American costume to evade tax collectors. By the early 1900s, however, these laws were being used to target LGBTQIA+ individuals, including some Drag performers. Even though it was often noted that these laws were only intended to punish individuals committing criminal acts in 'costume' and not simply the wearing of clothes, this was incidental and other charges would be used if necessary. Towards the mid 20th century, these arrests had become distressingly more common. Individuals found themselves accosted on the streets or in bars, and some trans men and lesbians even had their underwear checked.

However, despite these laws, or perhaps in spite of them, by the late 1960s Drag was finding a new creative outlet. Drag pageants intentionally mimicked the traditional American beauty pageants, and many were run by the National Academy. This organisation, the brainchild of Flawless Sabrina (born Jack Doroshow) would, in the ten years it was operational (1959-69) host as many as 46 Drag shows and competitions each year. The 1967 pageant was the subject of a 1968 cinéma vérité documentary, *The Queen*, which remains a cult film. The organisation provided a safe space for trans individuals, as well as cisgender men who explored Drag as a form of subversive performance. In a period when to be trans was considered illegal and to explore it was a crime, Flawless Sabrina's Drag shows created a safe environment in which people could do just that. Diana Tourjée, trans writer and co-founder of the Flawless Sabrina Archive, wrote in V Magazine: "Sabrina was a central figure in a renegade transgender movement that travelled the American underground. Through her Drag organisation the National Academy, Sabrina came head-to-head with a monolithic American majority that loathed gender diversity."

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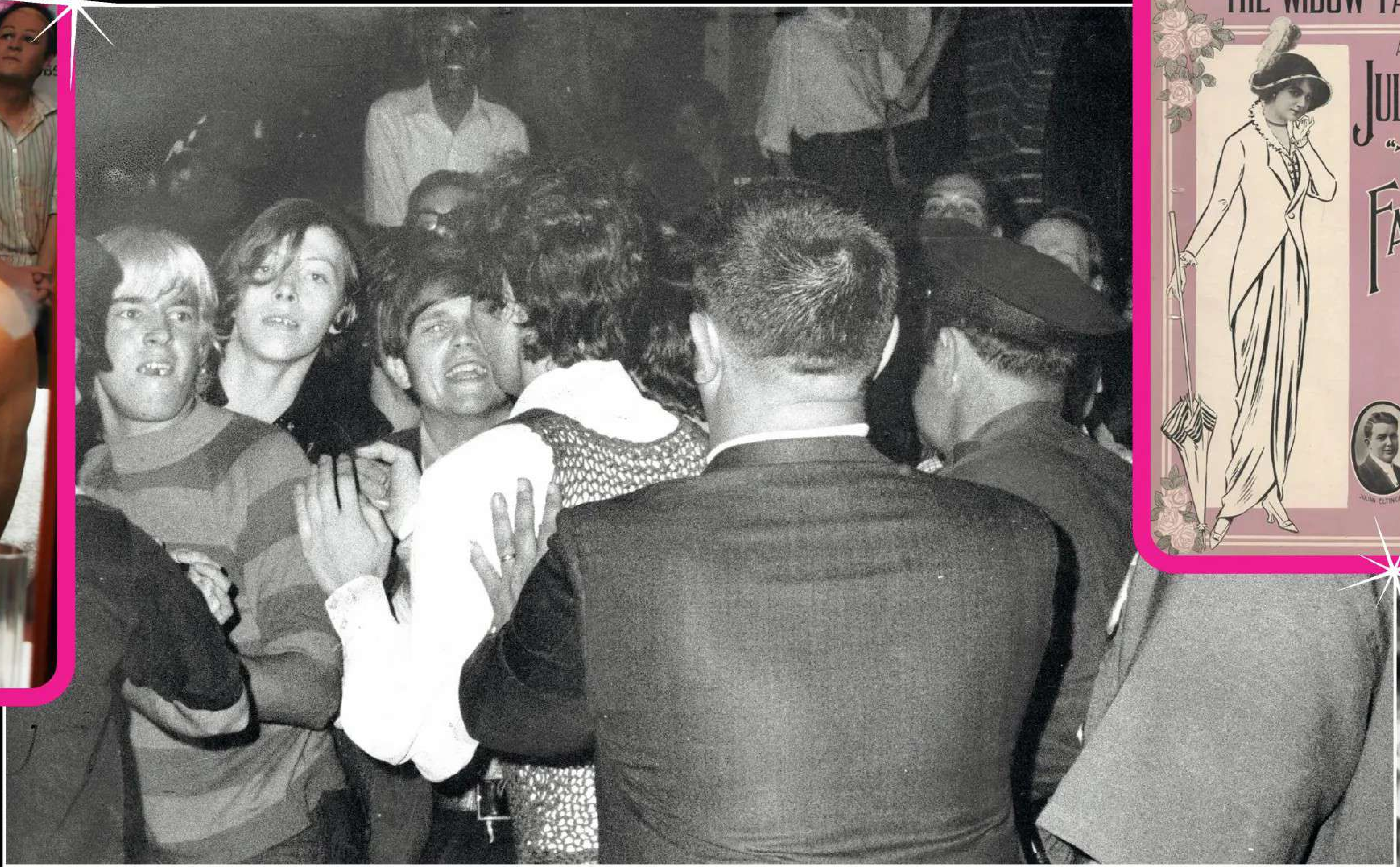
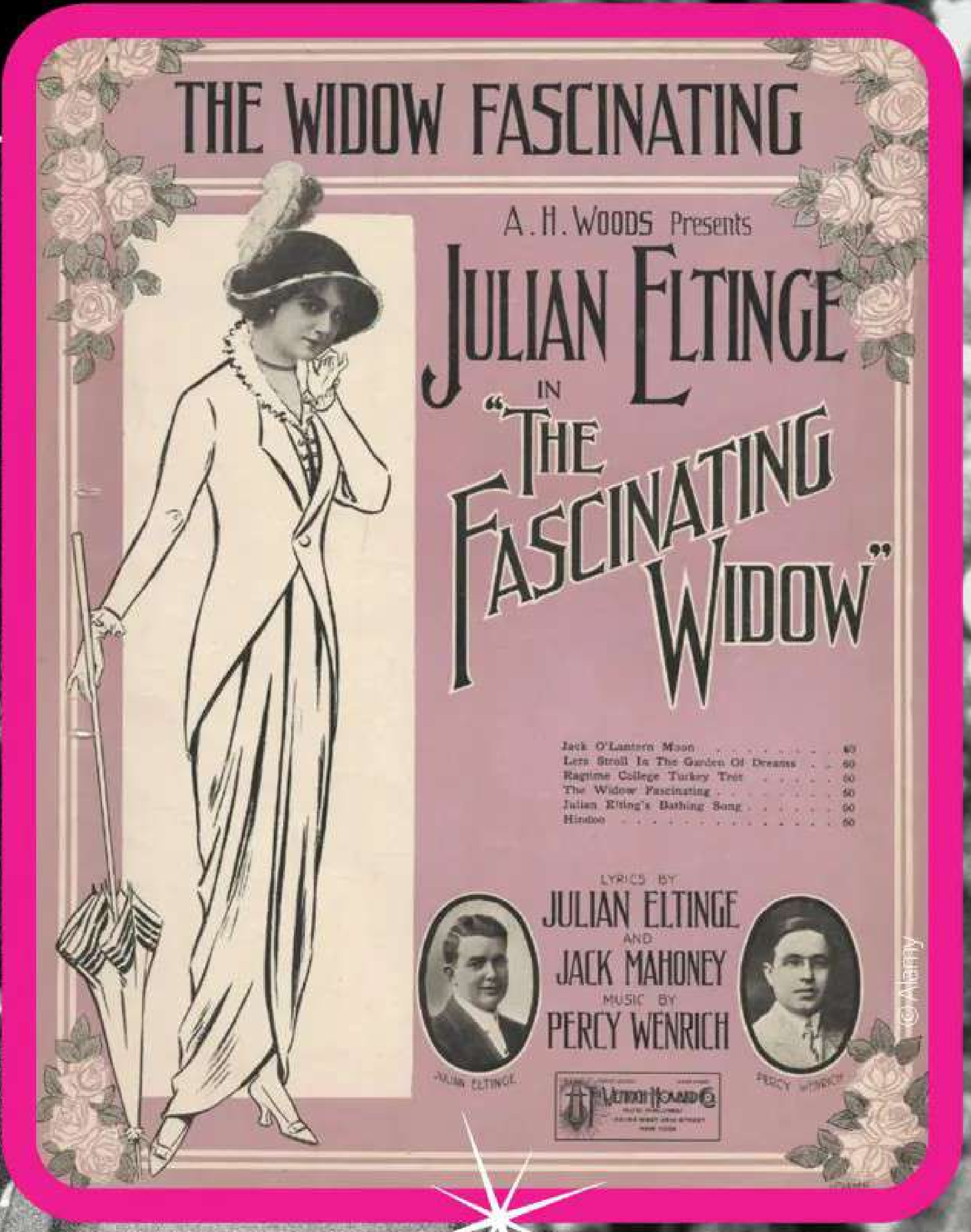
However, on the night of 28 June 1969, events would be set in motion that would begin to change attitudes towards the LGBTQIA+ community when police officers raided the Stonewall Inn, a safe haven for LGBTQIA+ individuals in New York City (see pages 48-53). One Drag queen in attendance that night was Sylvia Rivera. Rivera was born in 1951 and was mostly raised by their grandmother (due to both their father's absence and mother's suicide). Beaten for wearing women's garments, they fled at age 11, becoming a child sex worker. Meeting a group of Drag queens, they were welcomed into the fold and gained the name Sylvia. Some years later, in 1963, they would meet Marsha P Johnson, who would become a lifelong friend and fellow activist. On the night of the raid, Rivera was drinking with a friend, but despite their role in the night's events, Rivera was not a Stonewall regular. "It was the first time that I had been to friggin' Stonewall!" they stated in a 1989 interview, before continuing: "Stonewall was not a bar for Drag queens. There was one bar at that





THE WIDOW FASCINATING

A. H. WOODS Presents

JULIAN ELTINGE

IN

"THE FASCINATING WIDOW"

Jack O'Lantern Moon	60
Lets Stroll In The Garden Of Dreams	60
Ragtime College Turkey Trot	60
The Widow Fascinating	60
Julian Elting's Bathing Song	60
Hindoo	60

LYRICS BY

JULIAN ELTINGE

AND

JACK MAHONEY

MUSIC BY

PERCY WENRICH

JULIAN ELTINGE
PERCY WENRICH

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time in that era, which was called the Washington Square Bar, Third Street and Broadway, where the hotel collapsed many, many years ago. That was the Drag queen spot. If you were a Drag queen, you could get into the Stonewall if they knew you."

Shortly after midnight, eight police officers entered the bar and began to single out both the Stonewall's employees and patrons who they deemed to be breaking the 'masquerade laws'. As patrol cars and vans arrived, police attempted to load the patrons and employees inside. Personally resisting arrest, Rivera and others began throwing bottles and fighting back against the police. "The cops locked themselves in the bar," Rivera explained. "It was getting vicious. There were Molotov cocktails coming in. I don't know where they got Molotov cocktails, but they were thrown through the door. The cops, they just panicked. Inspector Pine really panicked. Plus he had no backup. He did not expect any of the retaliation that the gay community gave him." The Stonewall riot became a turning point not only in the history of Drag, but also as one of the most crucial moments in all of LGBTQIA+ history. Despite their role in events, Rivera was forbidden from speaking at NYC's 1973 Pride March. Grabbing the microphone, they shouted: "If it wasn't for the Drag queens there would be no gay liberation movement. We're the front-liners." Rivera was booed off stage.

By the late 1970s a new form of Drag competition was about to be created that would go on to become a founding pillar of Drag culture as we understand it today. While the Drag pageants created safe spaces for the LGBTQIA+ community, many contestants, such as Crystal LaBeija, felt that the pageants favoured White Drag queens and were angered by the discrimination against Black and Latin Drag queens within the community. Some years later, LaBeija was invited to host a ball specifically for Black and Latin queens, which led to the creation of a group called 'The House of LaBeija' in 1977. Given the title of house 'Mother', LaBeija was now the head of the first such group to hold a ball. This 'House', as well as organising events, provided a family structure, ▶

ABOVE-LEFT
Performers prepare their makeup backstage

ABOVE-MIDDLE
The crowd attempting to stop police arrests outside the Stonewall Inn, 28 June 1969

ABOVE-RIGHT
The sheet music for *The Fascinating Widow,* starring Julian Eltinge, 1911

OPPOSITE
Divine performing on stage

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Drag Queen Story Hour UK

Pantomime in THE LIBRARY

We interview Sab Samuel, creator of Drag Queen Story Hour UK®, on his persona Aida H Dee, the importance of Drag, and reading stories in a nursery

Can you tell us a little bit about yourself?

My name is Sab Samuel, I'm 26 and I started something called Drag Queen Story Hour UK®, which takes Drag performance as the fun, interactive, pantomime performance it is but thrusts it into the world of education by teaching children about people who are different.

When did you first become interested in Drag as an art form?

I first performed when I was 15 years old at an all-boys school. At a boys' school, doing drama, somebody's got to play the female character. There was a play where there was an evil villain and I was like: "Yeah, I do that. I'll do that. Sounds pretty fun, actually." While I was at school, I was really badly bullied. I had the police involved, I was spat on, I was called a feminist. It was gay bullying before I even knew I was gay. Regardless, I still chose to perform in Drag. The day after one of the bullies came up to me and said: "You did Drag in the school play didn't you? Fair play, mate." I remember that moment, it was an eye-opener. Sometimes being yourself and letting yourself go can be ten times more powerful than hiding in the corner.

What can you tell us about your Drag persona, Aida H Dee?

From the outside, she's a hyperactive person jumping around all the time, a bit like ADHD. But she isn't just hyperactive, she knows how to hone that skill to make it work for her, which is key. She shows kids that you can be who you want and you shouldn't let anybody tell you otherwise. I'd just released my first children's book and I was doing a signing when a young person with ADHD came and we both spoke about having ADHD. They were talking about it as if it was a bad thing, as if there was no hiding from people. I sat there, I listened and then I said: "What are you hiding? Look at me. Having ADHD or autism, or being deaf, you may need to learn different communication pathways, so yes, okay, you probably have more stairs to climb – but when you get to the top you'll have stronger legs than everyone else around you." That moment – that's what Aida is all about.

What can you tell us about Drag Queen Story Hour UK®?

Drag Queen Story Hour UK® has five separate areas of teaching according to the five flavours of acceptance: orientation, gender, race and culture, age, and disability. If somebody goes to a storytime and comes away not having enjoyed themselves, then we've failed. But equally, if somebody goes away not having learned something about acceptance, then we also fail. It's 50/50. A story hour comprises three stories, two songs and one 'meet the queen'. All three stories have a 'message' about either orientation, gender, race, culture, age or disability. It's always one of those but it has to be made fun – that's the key thing. Drag Queen Story Hour UK® is pantomime in the library.

What was your motivation in setting up Drag Queen Story Hour UK®?

When I was 21, I was pushed down some stairs and had my left shoulder blown out of its socket, causing permanent damage. It was based on the premise that I was somebody who acted effeminate, and I think their words were: "This is what happens when you act like a girl." This was prior to me being a Drag performer. I sent a letter to the person who threw me down the stairs inviting them to my first performance as Aida. They didn't come but it was a metaphorical middle finger. Aida H Dee was born out of a need to try and teach somebody that people are different. I got into Drag not to start a career but to teach one person that being different is okay. Now I try to teach children the same message.

Why is Drag important?

In the grand scheme of things, Drag is not important. What's important are the results of Drag. The LGBTQIA+ community has empowered themselves through Drag. Drag in itself is dressing up, it's fun and it's great for the opportunities it gives people, but empowerment is the important part of it. There are many ways to get LGBTQIA+ empowerment and Drag is only one of those. Why do Drag in the first place? Because it's fun, but what you get out of it is important.

The Threee Goats UNITED
by Aida H Dee
Illustrated by Becky Peel

All images © Drag Queen Story Hour UK®

ABOVE-LEFT
A 1988 Drag ball in Harlem, NYC

ABOVE-MIDDLE
RuPaul performing

ABOVE-RIGHT
An example of the underground Ball scene in the 1980s

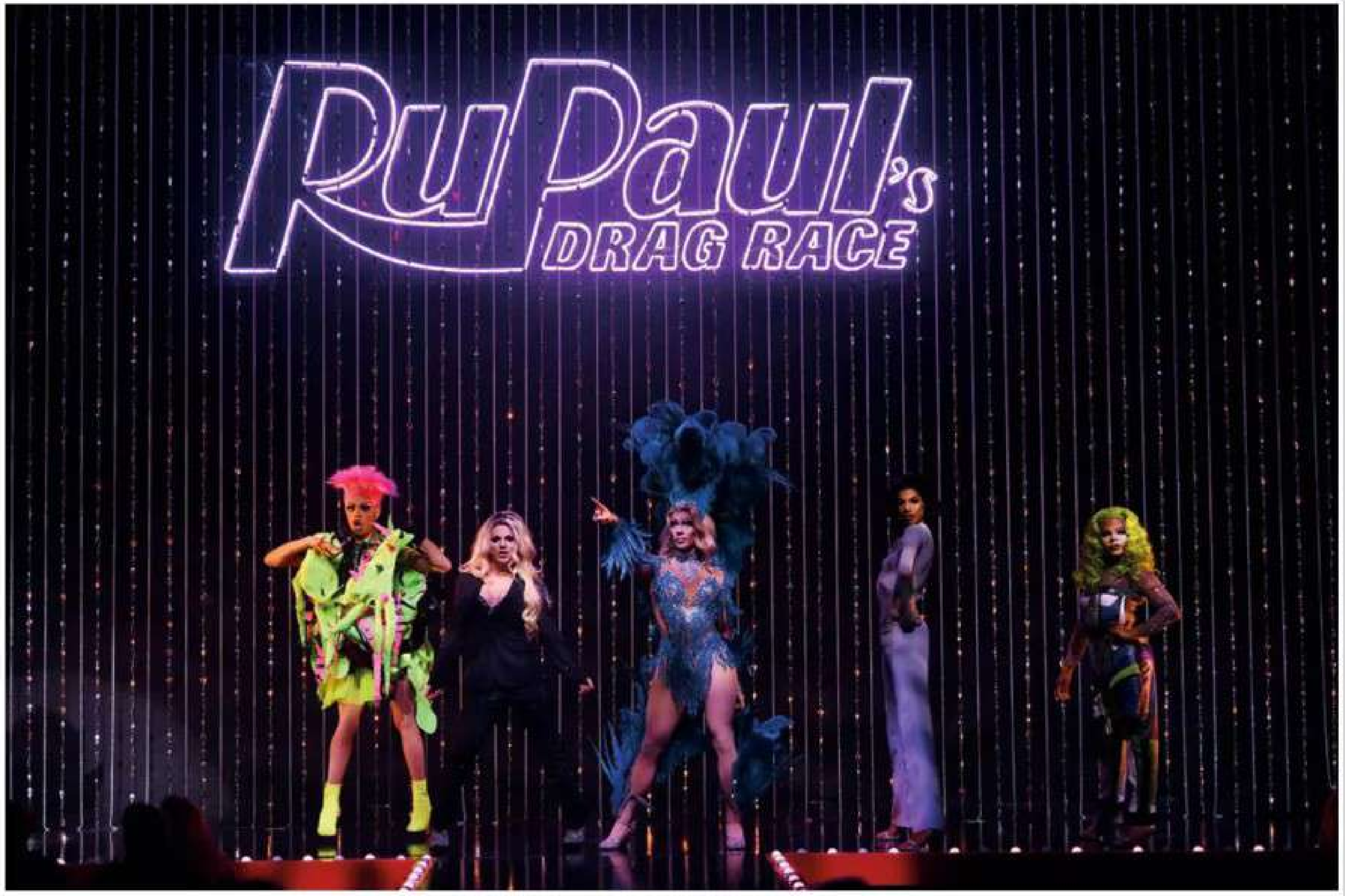
emotional support, protection and even medical attention for its members. The Drag queens who joined could even take the surname of the house as their own, should they choose it, and LaBeija eventually gave her moniker of 'Mother' to Pepper LaBeija, who continued running the house. Such was the success of the House of LaBeija (it remains an NYC institution) that other houses such as The House of Ninja and the House of Xtravaganza were formed. Drag balls quickly became increasingly popular, as the members of the houses competed against each other in dance and presentation categories. The importance of these events to Black and Latin LGBTQIA+ individuals of the time can't be understated. As Pepper LaBeija stated in the cult 1990 documentary *Paris Is Burning*: "Ball fame is as close to reality that [they] will get to fame and fortune." The balls continue to endure and have since become a founding pillar of US Drag culture (see pages 66-71 for more).

> **"DRAG HAS ALWAYS BEEN MORE THAN PURELY A FORM OF ENTERTAINMENT"**

Easily one of the most recognisable Drag queens is Divine, aka Harris Glenn Milstead, the muse of film director John Waters. Beginning their film career in early '70s grindhouse counter-culture hits such as *Multiple Maniacs* and *Pink Flamingos* (which famously saw Divine consume dog excrement), by the late '80s the release of *Hairspray* saw the performer become a household name. Divine met Waters in his hometown of Baltimore during the 1960s and, despite their conservative upbringing, became fond of the underground counterculture scene that Waters introduced them to. The director encouraged Divine to develop a particularly outrageous and shocking persona, stating that they should become "the Godzilla of Drag queens." This tactic evidently paid off and, combined with Waters' desire to craft intentionally shocking and controversial material (including an early black comedy loosely based on the suicide of Diane Linkletter), ensured the two became known on the underground circuit. After touring the nightclub circuit they began a singing career. Promoting their single *You Think You're A Man*, Divine made a particularly controversial appearance on *Top Of The Pops* in 1984. In a 2017 BBC documentary, Debbie Voller of *No. 1* magazine stated: "The public weren't ready for Divine, I believe there was something like 12,000 complaints." Geoff Deane, who wrote the song, remarked: "It wasn't a sexually explicit performance but the shock and horror that it seemed to draw from people… I'm not sure why." Unfortunately, Divine passed away in 1988, just months after the release of *Hairspray* and mainstream success.

Arguably the most famous current Drag performer is RuPaul Andre Charles, best known simply as RuPaul, whose UK version of his hit television series *RuPaul's Drag Race* attracted some 6.5 million viewers at the midpoint of its first season. Born in 1960, RuPaul began their Drag career on the underground club and movie circuit in Atlanta, Georgia. After gaining some fame on the New York club scene, it was with the surprise success of the 1993 single *Supermodel (You Better Work)* and its accompanying music video that RuPaul shot to prominence. Following this, RuPaul appeared in several major films and became the first Drag queen to work for a major cosmetics company. In 2018, they became the first Drag queen to earn a star on the Hollywood Walk of Fame, and their work continues to promote self love and acceptance within the LGBTQIA+ community. Now as well as the television series, its spin off media, personal appearances, albums and films, RuPaul also stages DragCon. This event, held in LA but with others at venues such as London's Olympia, is a multi-day celebration of all things Drag. As well as performances there are panels, vendors selling Drag necessities, meet-and-greet sessions and much more.

Drag as we know it today remains true to the spirit of its past. It has always been, and forever will be, more than purely a form of entertainment. Drag queens have further promoted the rights of the LGBTQIA+ community either through their direct activism, increased visibility or in providing positive role models to young LGBTQIA+ individuals, spreading a positive message of loving yourself for who you are. Now, programmes such as *RuPaul's Drag Race*, building on the work of numerous Drag queens, ensure that Drag is no longer relegated or confined to underground clubs and cinemas. Instead, it has become a worldwide mainstream sensation, one that spreads a positive and encouraging message alongside the laughs. 🏳️‍🌈



RIGHT
RuPaul's Drag Race Live! in Las Vegas, January 2020

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Group portrait at poetry slam in NYC, 1999. Hector Xtravaganza is in the centre, bottom row

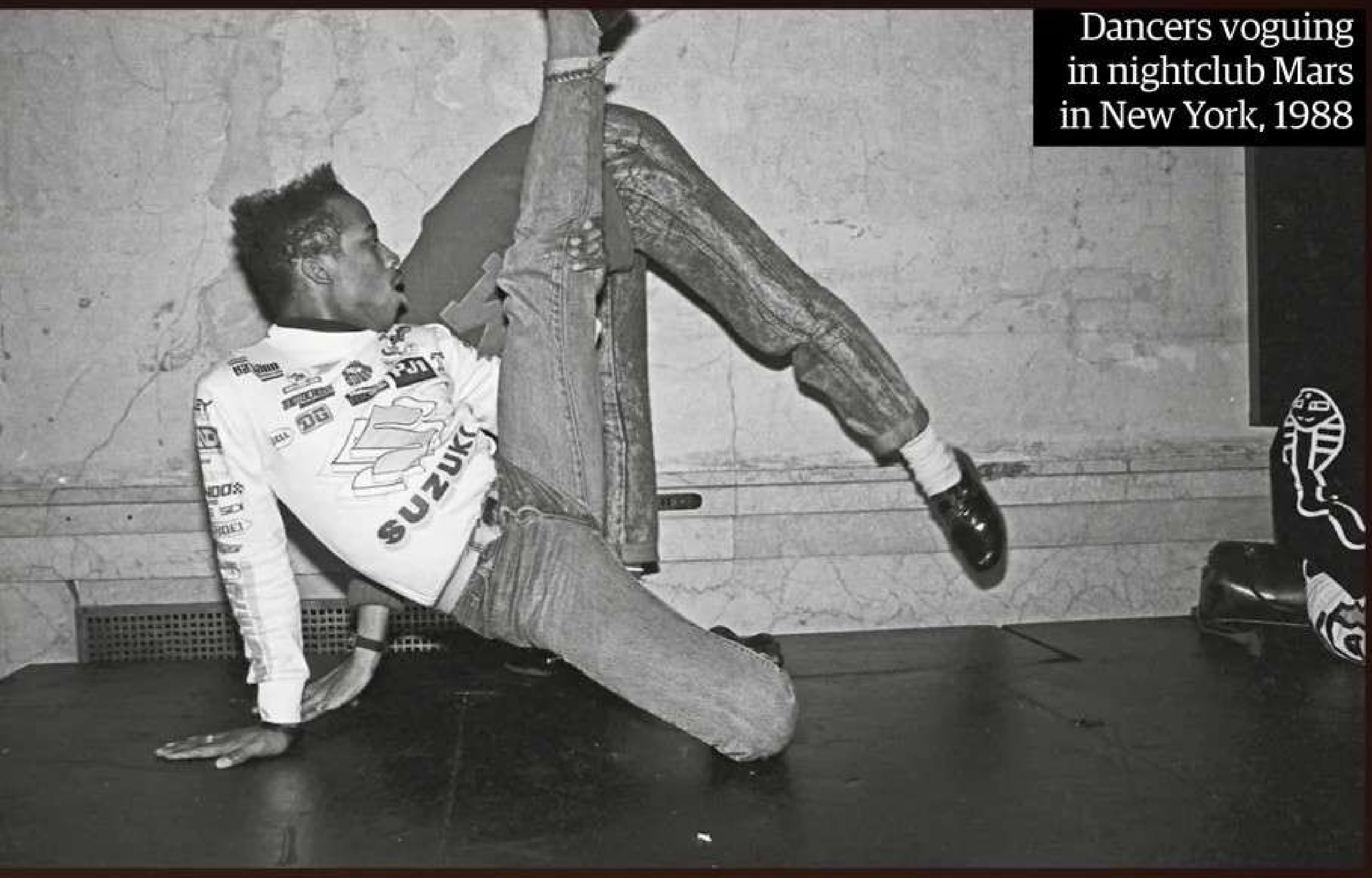
A BEGINNER'S GUIDE TO BALLRO

Virgin when it comes to voguing? Can't tell a butch queen from a banjee? Our guide to the Ballroom scene will get you up to speed in no time

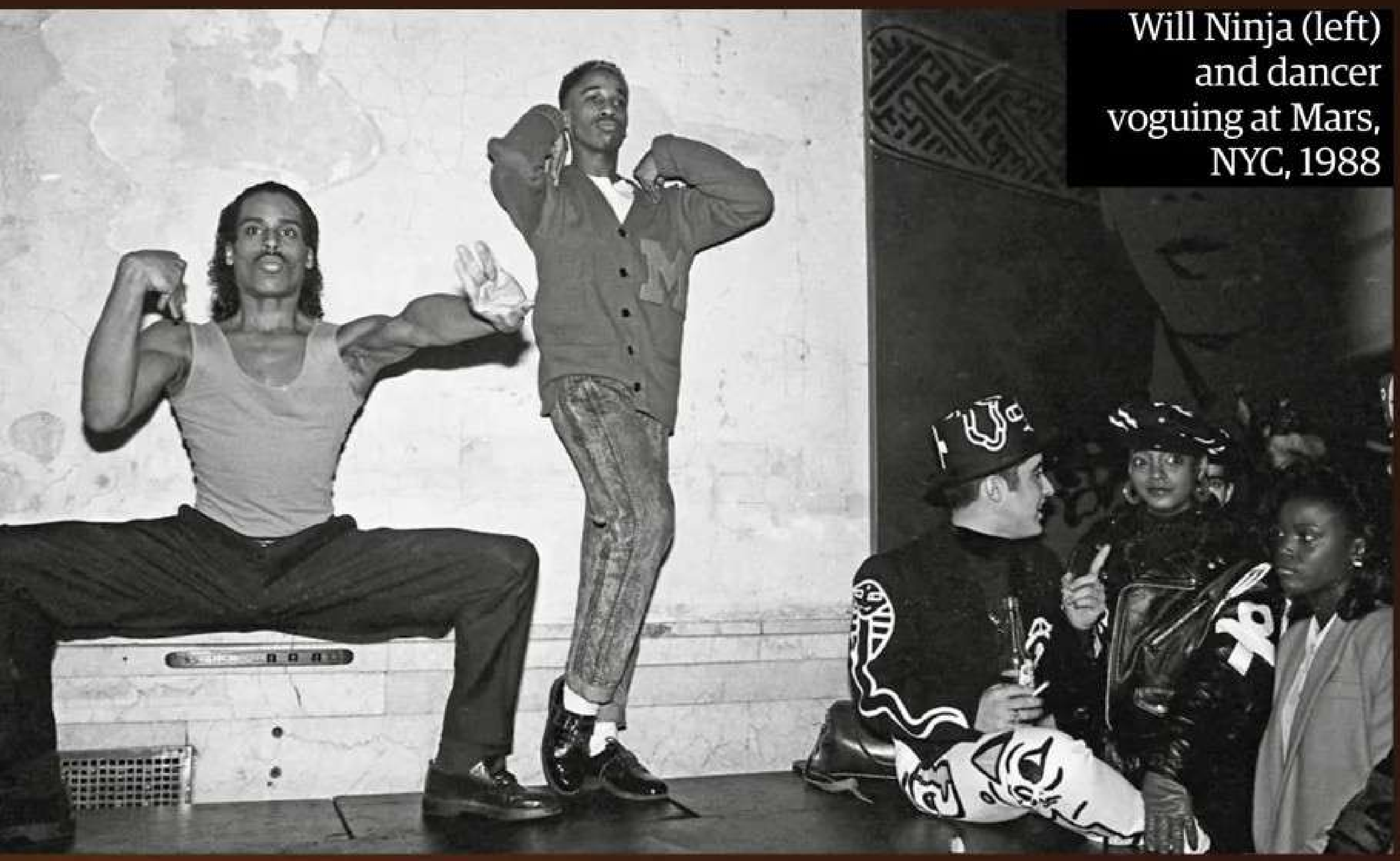
Written by Lee Kynaston

Very few things have had such an impact on drag and trans culture as the Ballroom scene. Dance to Madonna's *Vogue*, watch *RuPaul's Drag Race*, or use the words 'slay', 'fierce' or 'shade' and you are referencing a largely gay, largely Black, often transgender – and entirely fabulous – subculture whose impact is as large as the characters who inhabit it.

The Harlem-based scene might have entered the public consciousness in the early '90s thanks to the efforts of Madge, Malcolm McLaren and cult documentary film *Paris Is Burning*, but its true origins go back much further – to the underground gay drag and masquerade balls of 19th-century New York. These extravagant events continued throughout the Great Depression and World War II, despite clampdowns on the queer community by police, and by 1953 as many as 3,000 people were attending the bigger balls.



Dancers voguing in nightclub Mars in New York, 1988



Will Ninja (left) and dancer voguing at Mars, NYC, 1988

OM

According to writer Tim Lawrence in his introduction to *Voguing And The House Ballroom Scene Of New York City 1989-92*, these balls were originally racially mixed but by the '60s began to fragment along racial lines as Black queens found themselves increasingly side-lined in competitions. The first Black ball is thought to have been staged in 1962 by Marcel Christian. "Referencing the glamorous fashion houses whose glamour and style they admired, Black drag queens started to form drag houses or families that, headed by ▶

LEGENDARY LINGO

Don't know chopping from mopping or a dip from a duck-walk? Don't worry – here's all the tea on Ballroom banter

- **10s** - *The most prized marks awarded by Ballroom judges. If you don't get 10s, you get chopped.*
- **007** - *Someone who is not yet a member of a house.*
- **Amazon** - *A tall queen.*
- **Ball** - *An event where competitors face off against each other for prizes, trophies and house supremacy.*
- **Banjee** - *Someone from the hood working a tough, street-smart look. Both boys and girls can be banjee.*
- **Bring it!** - *A challenge or instruction to a contestant or challenger.*
- **Butch queen** - *A cis gay man.*
- **Butch queen in drag/Drags** - *A gay man serving female illusion.*
- **Butches** - *A trans man.*
- **Category** - *Themed challenges to test competitors' abilities/creativity.*
- **Chants** - *Raps and rhymes used by ball MCs over music to create excitement.*
- **Chop** - *To be eliminated from a ball for not making the grade.*
- **Dip** - *In voguing, a stunt involving falling to the floor. Can be soft or sharp.*
- **Drag mother** - *A respected, experienced house mother/mentor who is known for their drag. Has drag children.*
- **Duck-walk** - *A style of voguing involving crouching down and walking a bit like a duck, hence the name.*
- **Effect** - *Any prop used to help serve a look.*
- **Femme queen** - *A trans woman.*
- **Hands** - *A type of voguing focusing on hand movements.*
- **House** - *A social or family group or posse.*
- **Icon** - *Usually an older, seasoned, pioneering member of the Ballroom scene who's won so much there's almost nothing left to win. Crucially, though, someone who's given back to the community in some way too.*
- **Legend** - *Someone who's been involved in the scene for a decade or more, has a clutch of awards, and who is a household name on the scene.*
- **Legendary children** - *Up-and-coming members of the Ballroom scene. Ones to watch.*
- **LSS (Legends, Statements and Stars)** - *Refers to the opening section of the event where the MC introduces the most famous competitors.*
- **MC** - *Master of Ceremonies i.e. your host for the evening. (Think Pray Tell in* Pose*). Not to be crossed.*
- **Mopping** - *Shoplifting for clothes/accessories to wear to the ball.*
- **OTA** - *A category that is 'open to all', regardless of gender/identity.*
- **Ovah** - *Variation of 'over' or OTT meaning impressive or sickening.*
- **Pay it** - *Ignore it/pay it no attention, often used in relation to shade or a slight.*
- **Peeling** - *Removing layers of clothing during a walk to reveal other items of clothing beneath as a runway stunt.*
- **Realness** - *The ability to pass convincingly in whatever category you're competing in, whether as a man, a woman or a high-flying city financier.*
- **Serve/Serving** - *Delivering a specific look.*
- **Spins** - *Spinning for dramatic effect whilst voguing.*
- **Star** - *Someone who's been involved in Ballroom for a year or so and whose promise has been noted on the scene. Still essentially a beginner though.*
- **Statement** - *A performer who's consistently excelled in their category for several years and won numerous balls and maybe even judged some.*
- **Virgin** - *Those who've never walked a ball or performed in a category before.*
- **Walk** - *To enter/compete in a category at a ball.*

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CATEGORY IS...

Emerging in balls of the early 1980s, 'categories' gave events structure and a framework for competition. The list of categories is almost endless and new ones emerge all the time, but here are eight of the most famous and what they require

- ✦ **Butch Queen Realness** - *For gay men passing as straight. Think MASC!*
- ✦ **Butch Queen In Drag Realness** - *For cis men passing as women.*
- ✦ **Banjee Realness** - *In* Paris Is Burning *the Banjee is described as, "Looking like the boy that robbed you a few minutes before you came to the Ball."*
- ✦ **Best Dressed** - *You'd better be red carpet ready for this one guuuurl.*
- ✦ **Face** - *Essentially about serving face - and that face had better be flawless.*
- ✦ **Executive Realness** - *An old-school '80s classic where the objective is to look like a high-flying city slicker. Do you have some sort of business woman special?*
- ✦ **Runway** - *Think Naomi Campbell pony stepping at a Mugler show and you're kinda there. Virgin Runway for those who've been walking for less than a year.*
- ✦ **Sex Siren** - *Sexy, sultry and sensual, this category is all about serving hotness, but without sleaze.*

> "DRAG WAS VERY MUCH A WAY OF ESCAPING FROM A TOUGH EXISTENCE AND ASPIRING TO A BETTER ONE"

Madonna was one of the artists who brought Ballroom to wider reach

a mother and sometimes by a father, would socialise, look after one another and prepare for balls," says Lawrence. "They began to operate as de facto orphanages for displaced kids." These houses became the bedrock of the Ballroom scene, providing community and refuge, while house parents provided role models for queer and transgender kids who often lacked them.

By the early 1980s, trophies were introduced as incentives for competing houses to excel at balls, and the number of houses grew exponentially, with the first Latin House, The House of Xtravaganza, emerging in 1982. By this time, balls had become monthly, increasingly complex and increasingly competitive too (well, it was the '80s), with numerous categories evolving to lend events some structure, and the concept of 'realness' (dressing so convincingly that you could 'pass' as a woman if you were a man, but as a straight man if you were a gay one) became central to the balls. Realness is central to the Ballroom story because drag was very much a way of escaping from a tough existence and aspiring to a better one. In the true spirit of drag, it was as if by dressing as something, you became that something.

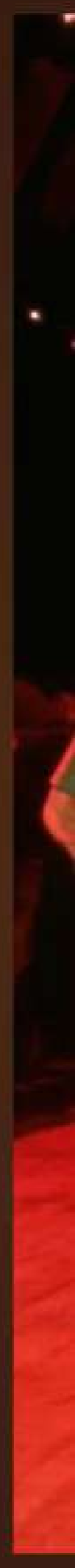
The best balls were - and still are - like sporting events: full of fierce competition, petty rivalries and rowdy partisan audiences. Often hours long, the competitions involved rival houses competing in various categories to showcase their skills at drag, voguing and realness. Showing off their skills on a makeshift runway, competitors had to convince a panel of judges (usually respected figures from the scene) that they were the best in each category, with proceedings carefully managed by an MC.

At its best it was a place of alchemy, where people rose above disadvantage and marginalisation to create - via dance and drag - something daring and beautiful.

It was during the Ballroom scene's heyday in the 1980s that voguing first emerged, essentially as a way to throw shade (subtle insults) at competitors in the form of a dance (see more about that on our panel about voguing), with Willi Ninja, founder of the House of Ninja being a leading light. By the late '80s, the scene was starting to catch the eye of the culturally curious, with music impresario Malcolm McLaren (who saw the same working-class counter-culture vibes in Ballroom as he'd seen in punk) and Madonna (who saw a hit) both wanting to rub up against the kudos of Ballroom's underground glamour. "By taking the name from a magazine that suggests it's for the rich to look rich, suddenly it's the domain of the street," said McLaren of the scene he would eventually pay homage to on his Waltz Darling album. "The black gay community has given kids with holes in their trousers the opportunity to look as glamorous as mannequins on a Paris runway."

The release of *Paris Is Burning*, meanwhile, pulled back the velvet curtain on the entire scene, attracting (for better or worse) film crews and corporate sponsors, and turning many of the protagonists into cult names. "The House of Xtravaganza got the most media exposure," Grandfather of The House Hector Xtravaganza later reflected. "It was one of the bravest things Xtravaganza did, to take something that's been in Harlem all its life, was born in Harlem, and bring it downtown."

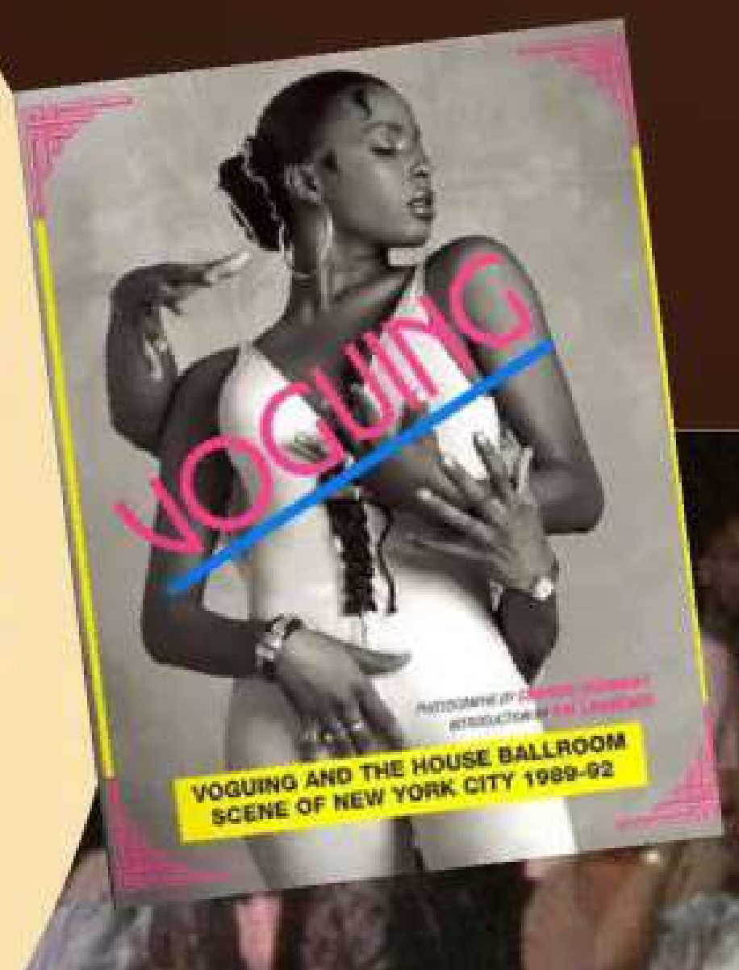
Sadly, many of Ballroom's most legendary children and house mothers and fathers were lost to AIDS, and as the subculture

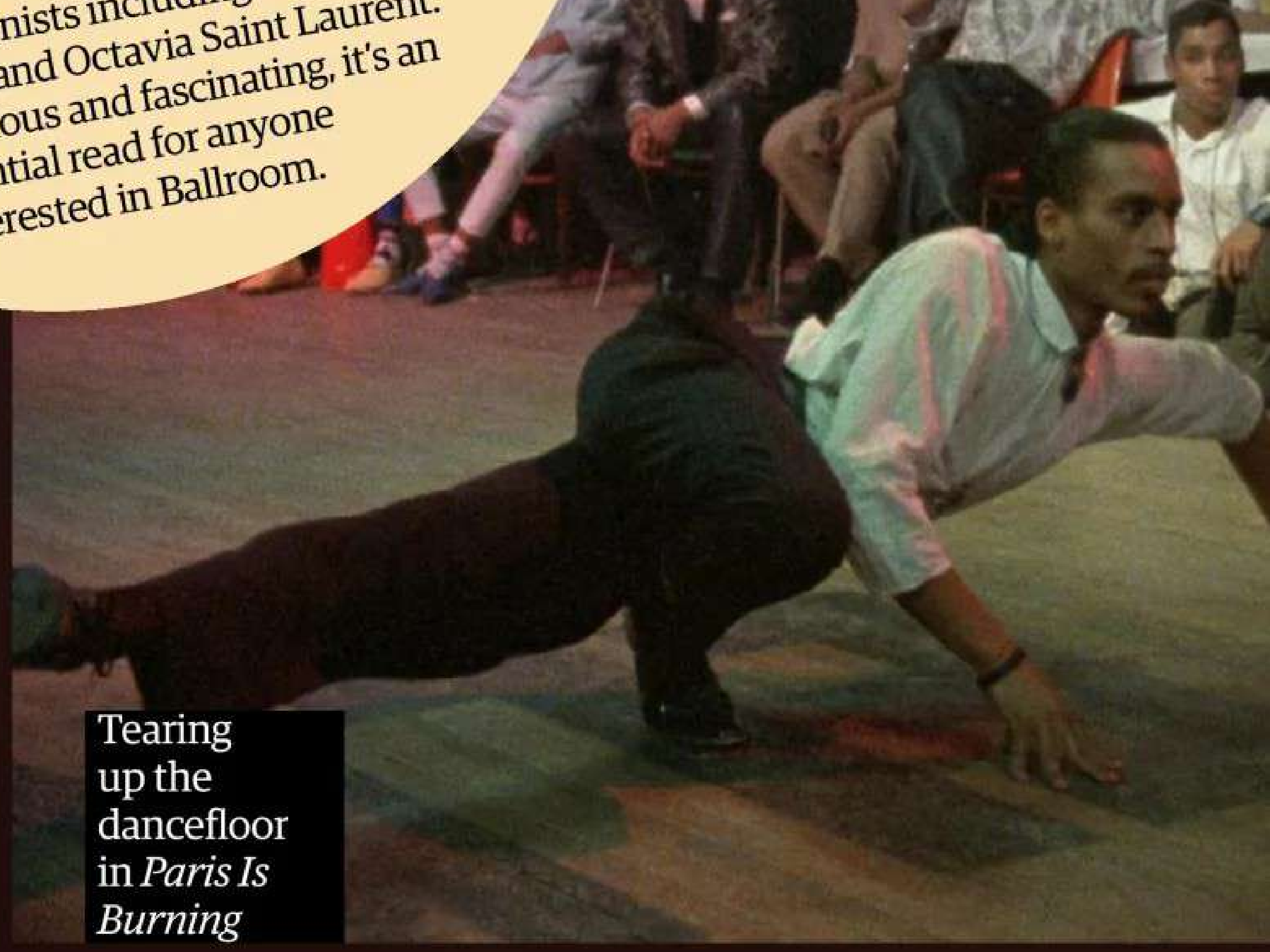


ESSENTIAL READING

Voguing and the House Ballroom Scene of New York City 1989-92

Part coffee-table pictorial, part historical document, this beguiling book of photos by Chantal Regnault and Tim Lawrence captures the Ballroom scene at its zenith, and features interviews with many of the legendary protagonists including Avis Pendavis, Paris Dupree and Octavia Saint Laurent. Fierce, fabulous and fascinating, it's an essential read for anyone interested in Ballroom.


VOGUING
VOGUING AND THE HOUSE BALLROOM SCENE OF NEW YORK CITY 1989-92


Tearing up the dancefloor in *Paris Is Burning*

Drag ball in New York City in 1988

Contestants face a panel of judges at a drag ball, NYC, 1988

The House of Xtravaganza strike a pose at Tracks nightclub

House of Labeija perform at A Place At The Table in 2018

went mainstream, the mainstream lost interest. "Paris is no longer burning – it has burned," wrote *The New York Times* after outside interest in the scene had peaked. And yet, despite the tragedies and appropriation of the scene by (mainly white) 'outsiders', Ballroom survived. In fact, it's probably more popular now than ever before, with a thriving scene on both sides of the Atlantic, with new houses emerging all the time (check out Vice's *My House* series for a peek into contemporary Ballroom), and in 2019 it took another leap forward when Sydney Baloue, of the House of Xtravaganza, became the first ever trans man to win a vogue category.

The scene has even spawned its own daughter – the KiKi scene, which emerged from youth centres in New York's predominantly Black neighbourhoods. Younger, less formal and more affordable, it allows up-and-coming performers to hone their skills without the pressure that comes with the larger balls.

So, what started as a Harlem-based subculture created by people who – in the words of one of the people featured in *Paris Is Burning* – had three strikes against them by being Black, gay and drag queens, ended up changing queer, Black and popular culture in ways nobody could have ever imagined.

So ingenious was the Ballroom format that the world's most successful drag queen has built a multi-million-dollar franchise on the back of it (*Drag Race*'s competition element, elimination challenge, categories and motherly mentoring – "bring back my girls" – all have roots in Ballroom). Whether homage or opportunism is up for debate, but what isn't is that queens like Pepper LaBeija, Dorian Corey and Carmen Xtravaganza walked so that all of today's queens – RuPaul included – could run. In high heels, too. ▶

SHADE OR READ?

Reading and shade both emerged from the Ballroom scene, but what's the difference?

"Shade comes from reading; reading came first," says drag queen Dorian Corey in *Paris Is Burning*, in an effort to point out that the two forms of put down, now a quintessential part of drag – and queer – culture are not one and the same.

Reading is about finding a flaw in your opponent and forensically critiquing them on it. The best reads are bitchy and funny rather than mean and hurtful, and are rooted in an uncomfortable truth that even the person being read acknowledges.

Shade is a subtler form of reading, and can be either nonverbal (in the form of a withering 'bitch, please!' look or sly side-eye) or verbal in the form of a backhanded compliment or ironic, knowing quip. Mariah Carey saying "I don't know her," when asked what she thought about Jennifer Lopez is shade. And fierce shade at that.

As Mama Ru herself says, "throwing shade takes a bit of creativity, being a bitch takes none." When thrown correctly – and cleverly – shade leaves a victim wondering whether they've been complimented, insulted or both.

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Hector Simone Xtravaganza attends the 2018 Aperture Gala in NYC

Judges give their scores

The iconic Pepper Labeija in *Paris Is Burning*

A BRIEF HISTORY OF VOGUING

Like life on Earth, the exact origins of Ballroom's most famous dance are disputed and surrounded in myth. Some believe the iconic dance was invented by Black gay inmates incarcerated in Riker's Island jail in New York, while others suspect it emerged from Black and Latinx drag queens attending Harlem balls in the late 1960s where it was known as posing.

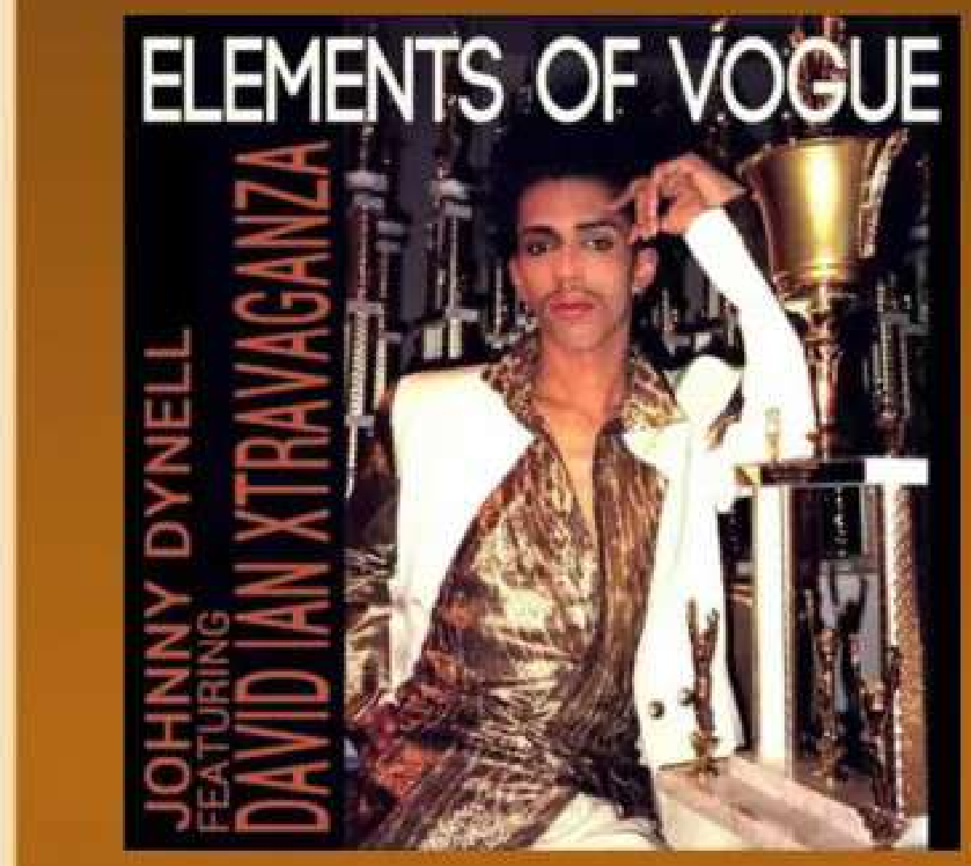
A more colourful explanation for its name has ball legend Paris Dupree pulling out a copy of *Vogue* magazine from a handbag and, as a way of answering criticism she was experiencing on the dancefloor, re-creating the poses she saw as she flicked through the pages - in effect giving shade a physical form.

After that, voguing became an integral part of Ballroom culture, turning the dancefloor into a battleground, as increasingly elaborate poses became the perfect way to outdo your opponent. As legendary voguer Willi Ninja succinctly put it, "Voguing is like a challenge dance: instead of fighting you take it out on the dancefloor."

The original style of voguing (now known as 'old way') involved a mix of highly stylised fashion poses characterised by fluid, slicing hand movements and body contortions with an emphasis on precision, while in the late 1980s catwalking, spinning and duckwalking were added to the mix. (For a masterclass in

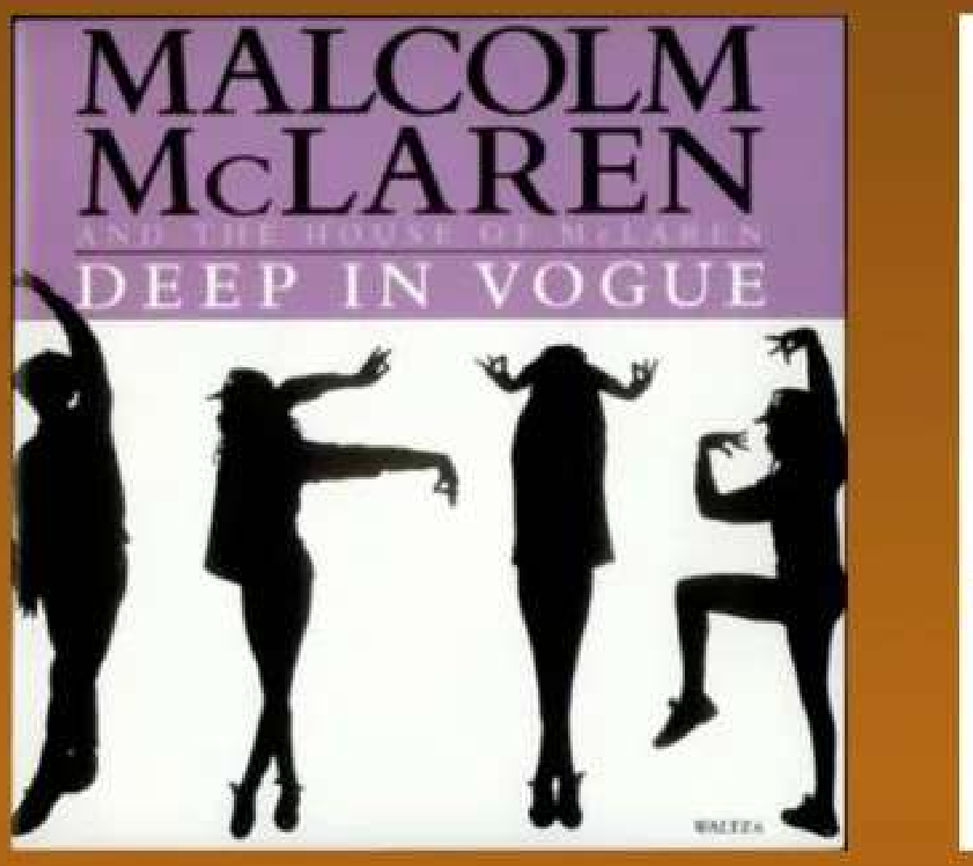
GET UP ON THE DANCEFLOOR

Bedroom Ballroomer? Here are five tunes to throw some shapes to



Johnny Dynell - *Elements Of Vogue* (1989 mix)

"Voguing is a competition/ Boldly face your competition!" states Ballroom MC David Ian Xtravaganza during the rap on this cult classic, setting the tone for a track that's not so much a dance tune as an instruction manual for virgin voguers. The song was remixed and re-released in 2012.



Malcolm McLaren - *Deep in Vogue* (Banjie Realness mix)

Pipping Madonna's homage to the scene by several months, ex-Sex Pistols manager McLaren's ode to voguing unpacks the scene over swirling synths and a slinky bassline, namechecking a host of legendary houses along the way. House of Ninja founder Willi Ninja pops up on the personnel list too.

MADONNA
VOGUE

Madonna - *Vogue*

Purists might sniff at the inclusion of this mainstream floor filler, but who hasn't re-created the vid's signature dance moves in front of their mirror? Released in March 1990, it features snatches of Dynell's *Elements Of Vogue*, topped the charts in more than 30 countries, and made voguing 'a thing'. See the story in season two of *Pose*.

TROMMELTANZ
"DIN DAA DAA"
REMIX
GEORGE KRANZ

George Kranz - *Din Daa Daa* (US Dance mix)

Category is... hands! And this jittering 1980s obscurity from German musician George Kranz has just the right stop-start beat and requisite synth stabs to vogue too. It reached Number 1 on the US Dance Chart in 1983 and has been sampled by many artists since. The US Dance mix is the version you should be looking out for.

Byrell The Great - *Legendary Children*

Featured on the Qweendom compilation album (great for fans of contemporary voguing), this slice of Ballroom house from 2016 is fast-pace, jerky and repetitive, and perfectly represents current vogue style but, with the inclusion of samples from *Paris Is Burning*, acknowledges - and celebrates - its illustrious history.

Member of the House of Xtravaganza competes in the category Butch Queen Runway

late '80s voguing, check out the video of the nine-minute extended version of McLaren's *Deep In Vogue*, which features a mesmerising Willi Ninja performance and shows why he's been dubbed 'The Grandfather of Vogue'.) 'New Way', which evolved in the 1990s, requires more flexibility as it features more contortions, while the most recent incarnation, 'Vogue Fem', is faster, more athletic and more daring. It is composed of five elements: Catwalk, Duckwalk, Hand Performance, Floor Performance, and Dips and Spins, with an emphasis on agility and femininity.

It's a testament to the dance's enduring popularity that it's as important to the Ballroom scene today as it was back when it first emerged, and that each new generation of Ballroom queens shapes it in their own image.

A BRIEF HISTORY OF HOUSES

Ball culture might be about fierceness and fabulousness, but at its heart it's about family, with rival 'houses' competing against each other for trophies and prestige. Like a traditional family, a house is often formed of a house mother (usually a gay man or transgender woman) or father (usually a gay man or transgender man) or sometimes both, along with assorted 'children', but unlike a traditional family the members are unrelated.

LEGENDARY HOUSES

Some of the most famous names in Ballroom history

- Omni
- Ninja
- LaBeija
- Ebony
- Magnifique
- Balenciaga
- Xtravaganza
- Dupree
- Dior
- Mizrahi

Houses originally formed out of necessity, often because the 'children' had been rejected by their biological parents due to their queerness. A house mother or father – a respected and seasoned figure in the Ballroom scene – not only provided guidance and support but sometimes a place to stay too; an enticing supply of sequins, wigs and eyeliner being a bonus. "When someone has rejection from their family, when they get out in the world, they search. They search for someone to fill that void," explains Pepper LaBeija, mother of the House of LeBeija, in *Paris Is Burning*. "I know this from experience because I've had kids come to me and latch onto me like I'm their mother or father because they can talk to me. That's where a lot of that ball mother business comes in."

Each house has a name (it could be anything, though fashion labels are especially popular) and each member of the house adopts that name as a surname to show their familial allegiance. (Madonna backing dancer Jose Gutierez, who helped choreograph the *Vogue* video, adopted the name Xtravaganza and eventually became father of that house.)

The family then walk the ball as a team, with savvy houses having children known for excellence in different Ballroom categories to allow them maximum chances of winning titles.

The house structure has also been adopted by the drag world, where 'drag houses' feature queens allied personally or professionally under the watchful eye of a drag mother.

As well as offering security, shelter and an alt-education (who doesn't need to know how to death drop without breaking a leg?), Ballroom houses have, for decades, provided ostracised queer kids – especially trans ones and ones of colour – with a 'logical' family when their biological family let them down. They're very much the glue (or should that be glue gun?) that holds Ballroom together. 🏳️‍🌈

Members of House of Eon perform during Ballroom Bounce featuring the House of Xtravaganza, 2019

Billy Porter and Ryan Murphy at The Tony Awards

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4 MILLION WOMEN WILL DIE OF AIDS THIS DECADE!
HOW MANY OF US WILL BE ALIVE FOR STONEWALL 35
AIDS: WHERE IS YOU
FIGHT BACK! F
ONE WAY

THE AIDS CRISIS

Written by Callum McKelvie

How panic, confusion and prejudice followed a mysterious and deadly virus that swept around the world

AIDS: WHERE IS YOUR RAGE? ACT UP
SILENCE=DEATH
HOW MANY OF US WILL BE ALIVE FOR STONEWALL 35?
13 YEARS OF FAILED RESEARCH DEMAND THE AIDS CURE PROJECT
UR RAGE? FIGHT AIDS!
IN THE TR
ACT UP

In 1981, five healthy gay men, all between the ages of 29 and 35 and all within the area of Los Angeles, were treated for Pneumocystis Pneumonia (PCP). This was highly unusual. PCP is a rare infection, typically only seen in patients with immune deficiency. But such was its severity that two of the five would never leave the hospital. On 5 June, the Morbidity and Mortality Weekly Report (MMWR) covered the cases, and concerns were quickly raised about the possibility of a deadly affliction striking down gay men. By 1986, both the virus and the immune deficiency condition it caused had been named: HIV and AIDS. It would take 15 years for effective treatment to be developed, and by 1990 more than 100,000 people in the United States alone had died. What's more, the stigma associated with the illness led to a wave of homophobia and a lack of understanding that remains to this day.

THE PANDEMIC BEGINS

Following the MMWR's publication and an outbreak of a similarly rare form of cancer, Kaposi's sarcoma, in New York, the Centers for Disease Control and Prevention (CDC) began to investigate. At the time, few facts were known and the popular notion was that the condition only affected gay men. This conviction led to the coining of the term GRID or 'Gay-Related Immune Deficiency' to describe it.

Already, news of the affliction was circulating among the United States queer communities. In August of 1981, the playwright and author Larry Kramer (who later dramatised his experience in *The Normal Heart*) arranged a meeting of 80 gay men in his New York apartment. Here Dr Alvin E Friedman-Kien, who alongside Dr Linda Laubenstein had written the paper on the outbreak of Kaposi's sarcoma, gave a presentation outlining his fears. ▶

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THE GOVERNMENT HAS BLOOD ON ITS HANDS
ONE AIDS DEATH EVERY HALF HOUR
ACT UP FOR WOMEN'S LIVES
SILENCE=DEATH

Andy Humm, an attendee of the event, explained in a retrospective article for *Philadelphia Gay News* that the origins of the illness were still unknown and as such there was much speculation. "We knew the gay patients were immunosuppressed but not why," he began. "Recreational drug use? Multiple STIs from multiple partners? There was even speculation about a viral agent." By the meeting's end, a total of $6,635 had been raised and was used to found Gay Men's Health Crisis, an organisation designed to provide support and to fund research. In September 1982, the CDC gave a name to the mysterious affliction: AIDS.

By 1983, AIDS was sweeping across the country. At that year's National Aids Forum, 11 gay men living with the condition outlined a list of principles that they hoped the healthcare professionals present would adopt. They stated how they were not to be called 'victims' but instead were to be referred to as 'people with AIDS' and demanded an equal opinion on their own healthcare. They also demanded the right to live sexually free lives and the right to live without discrimination. According to UNAIDS, the 'Denver Principles', as they became known, were central to the Greater Involvement of People Living with HIV policy formalised in 1994. By the end of 1983, AIDS had become so prevalent that the World Health Organization began formally monitoring the illness.

THE MYTH OF PATIENT ZERO

In 1984, an article published in the *American Journal of Medicine* attempted to trace a cluster of 40 AIDS cases. Openly gay flight attendant Gaétan Dugas participated in the research and was given the moniker 'Patient O', meaning 'out of state' and not from Southern California. However, at some point a typo occurred and Dugas was mistakenly referred to as 'Patient Zero'. Three years later this mistake led journalist Randy Shilts in his groundbreaking book *And The Band Played On: Politics, People, And The AIDS Epidemic* to indicate that Dugas was central to the current crisis and could even have been the cause.

Dugas passed away in 1984, but the impact of Shilts' book was a media frenzy in which *The New York Post* named him "The Man who gave us AIDS." Dugas was portrayed as a reckless figure who flew from coast to coast, knowingly passing HIV to others. According to *New York* magazine, Shilts confessed he found the term Patient O 'catchy' but was shocked when his publisher, Michael Denneny, emphasised Dugas as the villain of the book, a decision Denneny later regretted.

However, others were sceptical. In 2016, a genetic study was able to prove that the virus had been in New York since roughly 1970 - four years before Dugas began working as a flight attendant. In 2017, Richard A McKay's book *Patient Zero And The Making Of The Aids Epidemic* finally revealed how Dugas had been scapegoated and cleared his name for good. Dugas is just one example of a gay man vilified as a monster intentionally transmitting HIV.

> "AIDS had become so prevalent that the World Health Organization began formally monitoring the illness"

BELOW Teenager Ryan White attending class after previously being barred from school due to his AIDS diagnosis

THE EFFECT ON RACIAL MINORITIES

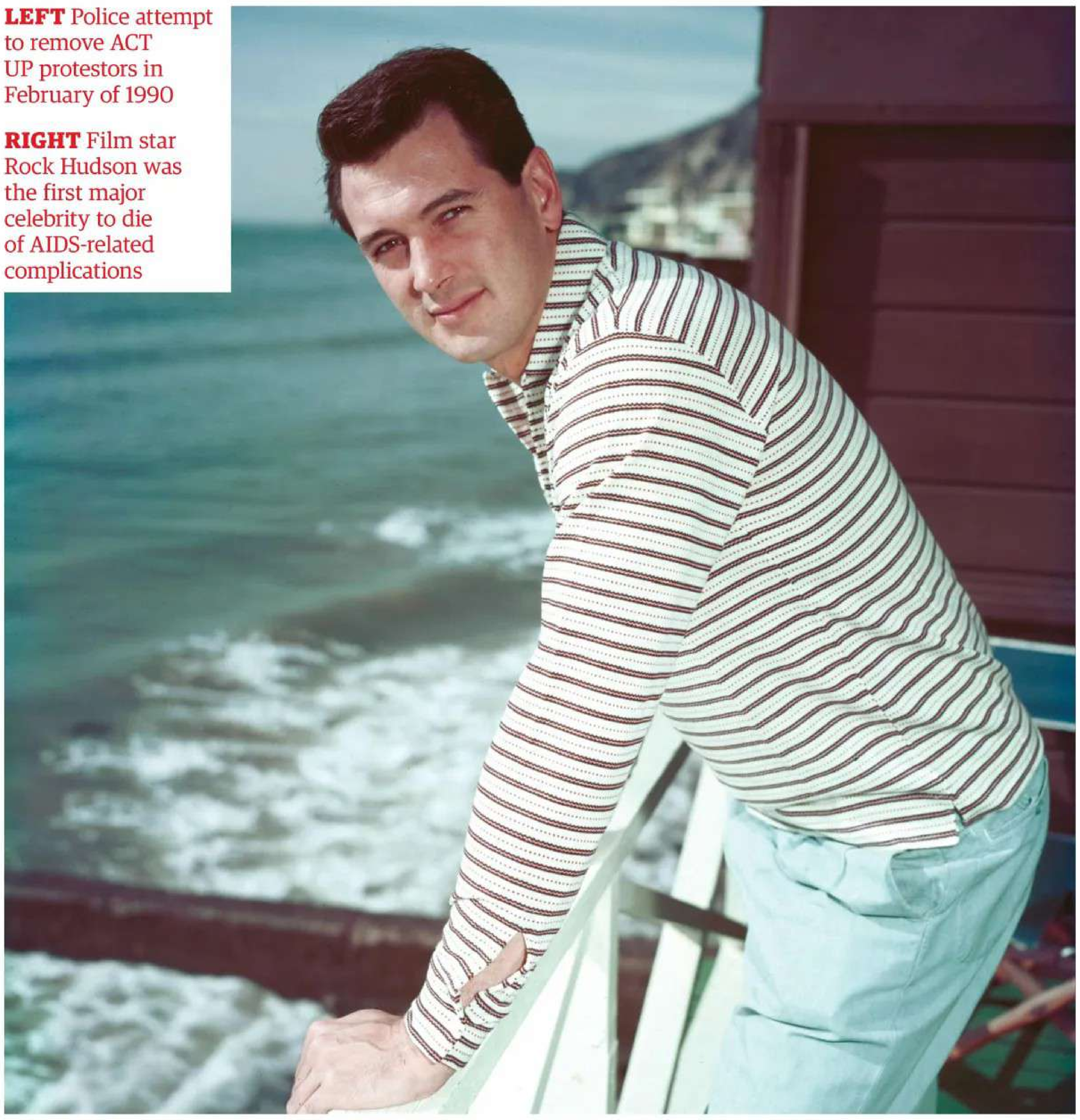
Throughout the crisis, as well as sexual minorities, racial minority groups were also disproportionately affected. By 1985, a quarter of people diagnosed were from African American communities. For much of the 1980s and early '90s, AIDS was the leading cause of death for men between the ages of 25 and 44. Although by 1996 this was no longer the case, it remained the leading cause of death for African American men in the same age group. This same year was also the first instance of higher AIDS diagnoses among African Americans than white Americans.

According to historian Dan Royles, groups such as Gay Men of African Descent (GMAD) were created to not only spread AIDS awareness, but also to fight racism and homophobic views. In a blog for Black Perspectives he wrote that GMAD "recognized that Black gay men confronted HIV alongside psychological and social pressures that made them especially vulnerable to infection."

ANOTHER WOMAN OF
WRONG DIAGNOSIS
SILENCE=DEATH
ACT UP FOR WOMEN'S

LEFT Police attempt to remove ACT UP protestors in February of 1990

RIGHT Film star Rock Hudson was the first major celebrity to die of AIDS-related complications



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AIDS IN THE UK

The first whisperings of a virus causing immune deficiency appeared in the United Kingdom in 1981. By 1987, there were more than 7,000 cases, and the average survival rate of people with AIDS was only one to two years. In 1987, the first antiretroviral drug was made available through the NHS.

Princess Diana helped shift public perceptions surrounding AIDS when she shook hands and hugged patients after opening the UK's first HIV/AIDS ward at the Middlesex Hospital. According to Terrence Higgins Trust, she famously stated: "HIV does not make people dangerous to know. You can shake their hands and give them a hug. Heaven knows they need it." *Time* magazine records that, by the end of 1985, there was at least one reported case of AIDS in every region in the world.

THE EPIDEMIC SPREADS

Back in the USA, perceptions over who could and could not contract HIV were altered in 1984 when 13-year-old schoolboy Ryan White was diagnosed with the condition. White was a haemophiliac who had contracted the virus through a blood transfusion, but when news of his diagnosis reached his school in Kokomo, he was barred from attending classes.

Despite fighting a successful legal battle, the subsequent bullying and abuse he and his family faced (at one point having the windows of their home broken and their car tyres slashed) forced the family to move in 1987 to the town of Cicero. Here, the residents educated themselves about HIV, and White was largely accepted. White would pass away in 1990, only 18 years old.

On 2 October 1985, Rock Hudson, the star of such films as 1956's *Giant* and the purported favourite film of Howard Hughes, ▶

WHAT IS HIV AND AIDS?

Essential facts to know

Human Immunodeficiency Virus, commonly known as HIV, is a virus often transmitted through sexual intercourse that results in damage to the immune system and makes the body more susceptible to illnesses and disease. AIDS, or Acquired Immune Deficiency Syndrome, refers to a condition that develops as a result of the virus wherein illnesses or infections become life threatening. Despite persistent rumours that HIV originated in humans following an unknown individual having sexual intercourse with a chimpanzee, it is far more likely (according to Be In The Know) that chimpanzee meat was consumed. The first confirmed case of HIV appeared in 1959 in the Republic of Congo, but the endemic in the US is believed to have begun around the mid 1970s.

HAT ABOUT
AIDS
WHAT ABOUT
AIDS
GEORGE
GEORGE
GEORGE

FIGHTING STIGMA & DISCRIMINATION

Adam Freedman, senior policy and campaigns officer at National AIDS Trust, spoke to us about the organisation's history and work

Find out more at www.nat.org.uk

AIDS TRUST
Fight HIV stigma
Fight HIV stigma
Equal HIV fertility rights now
Hug me, I have HIV!
WE ARE POSITIVE
NATIONAL AIDS TRUST

Representatives of the National AIDS Trust marching at the 2023 London Pride

What is the National AIDS Trust?

National AIDS Trust is the UK's HIV rights charity. We work to stop HIV from standing in the way of health, dignity and equality, and to end new HIV transmissions. We do this by engaging with the government, politicians, the NHS and other public bodies on policy issues affecting people living with HIV.

We were originally founded in 1987 as an NGO by the government, at the height of the AIDS epidemic, to deal with growing concern about HIV/AIDS. However, for many years since, we have been operating as an independent policy and campaigning charity.

What has your work revealed about the current stigmas surrounding HIV?

As part of our work, we regularly engage with people living with HIV and hear their stories. It's clear from the conversations we have that HIV is still incredibly stigmatised and misunderstood by the public. Stigma often manifests itself as discrimination, in so many settings including healthcare, employment, the criminal justice system, education – the list is endless.

In my opinion, the government's health campaigns on AIDS in the 1980s were so effective that they are still embedded in the public consciousness. People still think of HIV as a death sentence, don't understand how it is transmitted, and are still terrified of it. This fear leads to misinformation, stigma and discrimination.

What are some of the issues that you work to resolve?

We run a Discrimination Advice service to connect people living with HIV to initial legal advice about whether they have experienced discrimination. In the last year, we have assisted with 69 cases – which is a huge number!

We also look at the patterns of discrimination incidents, work out if existing laws, rules or guidance are outdated or unclear, and campaign to get public bodies to change these if they lead to HIV discrimination. Two recent campaigns that we've been working on relate to data protection for people living with HIV, and workplace health and safety.

Could you please explain the current discriminatory laws surrounding HIV fertility rights?

Currently, people living with HIV are forbidden by law to donate sperm or eggs unless they are in a heterosexual relationship. This means many people living with HIV are unable to access fertility treatment or start a family – even though the scientific evidence says there is no risk of them transmitting HIV this way. These current regulations are both discriminatory and based on outdated science.

How are you campaigning to change these laws? How can our readers help?

The Health Secretary has the power to change these discriminatory regulations, and so our campaign has been focused on making people aware of this. The most helpful thing that people can do is write to their MP, explaining the reasons why the law needs to change, and asking them to urge the Health Secretary to change the law to follow the science. Everyone can read more details about the campaign, the law and the science on our website (www.nat.org.uk).

1968's *Ice Station Zebra*, died of AIDs-related complications. The news rocked the world. Hudson had been a '60s heartthrob, an icon of American television and a close friend of President Ronald Reagan. Hudson had been diagnosed in 1984 and decided to go public in 1985, revealing his sexuality in the process.

Following his passing, Hudson left $250,000 that was used to launch the American Foundation for AIDS Research. Alongside White's diagnosis, Hudson's pronouncement of his illness helped shift public perception, and in September President Reagan discussed AIDS publicly for the first time. His death also spurred fellow actor Elizabeth Taylor into helping form the American Foundation for AIDs Research and to become one of the leading celebrity voices campaigning against government inaction.

ACT UP

On 1 May 1986, The International Committee on the Taxonomy of Viruses finally gave a name to the virus that was causing AIDS – Human Immunodeficiency Virus. At the beginning of the year, the CDC published figures that demonstrated an 89% increase in transmissions. By this date, 51% of adults and 59% of children with AIDS had died. Chillingly, they predicted that the number of AIDS cases would double. With little action coming from the federal government, it became clear something had to be done.

In 1987, New York's Lesbian and Gay Community Center formed the AIDS Coalition To Unleash Power, or ACT UP, an organisation that was designed to force the lackadaisical government into action. ACT UP undertook a series of radical protests including placing a giant condom over the home of North Carolina senator Jesse Helms who had called homosexuals 'weak'. Perhaps most famously in 1992 a group of ACT UP activists scattered the ashes of their loved ones who had died of AIDS-related illnesses on the lawn of the White House. But they also sought to help combat discrimination and assisted those who had been made homeless due to their diagnosis.

One of the most important developments, in 1987, was the discovery of Azidothymidine, or AZT, as an effective treatment against HIV. Fast tracked, the initial test trial of the drug remains controversial as some 300 participants were randomly assigned either the drug or a placebo. After 16 weeks the group on the drug had had only one death, whereas the group on the placebo suffered 19, according to *Time* magazine.

That same year, President Reagan created the first Presidential Commission on AIDS designed to investigate the epidemic, and in October the CDC launched an AIDS Awareness Month. But there was still much discrimination and lack of understanding. The Ray brothers who were eight, nine and ten respectively had their home burnt down. Similar to Ryan White, the brothers were haemophiliacs who contracted HIV through blood transfusions and had recently won a case that they could not be barred from their school due to their status as HIV positive.

> "Activists scattered the ashes of their loved ones who had died of AIDS-related illnesses on the lawn of the White House"

In 1988, C Everett Koop, the US surgeon general who had been prevented from making statements previously, was able to mail out a slimmed-down version of his 1986 AIDS report. According to the National Library of Medicine, copies of the report were delivered to all 107,000,000 households and helped to better educate the population.

DAWN OF THE NEW DECADE

The 1990s saw a change in perceptions. Following the death of Ryan White, President HW Bush signed the Ryan White Comprehensive AIDS Resources Emergency Act that provided funding for the care and treatment of people with AIDS. However, there was a dark side. A paper published in *AIDS and Behavior* in 2017 explained that: "As one of its conditions for receiving federal funds, the Ryan White Care Act required all US states to certify that they had a legal mechanism to prosecute HIV-infected individuals who knowingly exposed others to HIV." Subsequent laws criminalising HIV exposure through 'reckless/intentional transmission' continue globally and remain a point of contention.

In 1996, a major breakthrough was achieved in AIDS treatment. It was discovered that triple-drug treatment of saquinavir, ddC, and AZT (collectively known as HAART) could suppress HIV for far longer than the treatments currently available. According to the National Institute of Allergy and Infectious Diseases, this therapy saw the level of HIV in a person's bloodstream drop to almost undetectable levels. That same year, the CDC reported that – for the first time since the epidemic had begun – there had been a noticeable decrease in the number of HIV transmissions, 12% in the first two quarters of the year.

Of course this was not the end of the story as, unfortunately, this pandemic has not ended. According to UNAIDS, 2022 saw some 630,000 people die from AIDS-related illnesses. But, thanks to developments in treatments and persistent campaigning by hard-working activists, people with HIV are able to live fulfilling lives. However, stigma surrounding HIV – and those who can contract it – remains. HIV devastated the queer community and saw thousands dead, but it is not a 'gay plague' and can affect anyone. Only through greater understanding, kindness and awareness can we prevent further transmissions.

BELOW-LEFT The organisation 'Gay Men of African Descent' marching in the 1995 New York City Pride

BELOW-MIDDLE Princess Diana became an official patron for the British National AIDS Trust and sought to end the stigma surrounding HIV

BELOW-RIGHT Activists protest outside the headquarters of the CDC in 1990

CENTER FOR
DEATH
COUNTING
DIED WITHOUT ACCESS TO HEALTH

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Lesbian's + GAY Right's
DETROIT
NORTHEAST
ONE WAY
CLEAR FIRE LANE FOR EMERGENCY VEHICLES
KEEP YOUR LAWS OFF MY BODY
CLEVELAND
I AM WHAT I AM
POR GRACIA DE DIOS SOY LO QUE SOY
CORINTHIANS 15.10
METRO N.J.
SAN DIEGO
CENTRAL PA.
OTTAWA
LOS ANGELES
MILWAUKEE
DIGNITY

THE FIGHT FOR RIGHTS IN THE US

ABOVE A Gay Pride demonstration around 1980 in New York City

DIGNITY
PORTL
ATLANTA
CITY

The USA has a complicated history regarding LGBTQIA+ rights

Written by Callum McKelvie

The United States of America is a broad and vast country, a collection of states each with varying social and political attitudes – to say nothing of the differences in laws. Each state has its own distinct stance towards the rights of queer people, with the topic unfortunately proving to be more contentious in some states than in others. Additionally, the federal government has also struggled with LGBTQIA+ rights and, similar to the UK, it has fallen to brave individuals to improve attitudes and ensure laws are changed across the entirety of America.

Early recognition

The USA's fight for queer liberation arguably begins with the founding of The Society for Human Rights in 1924. The first homosexual rights organisation on US soil, it was the brainchild of Henry Gerber and was partly influenced by sexologist Magnus Hirschfeld's groundbreaking work in Gerber's home country of Germany. However, with sodomy still illegal, Gerber faced constant persecution and although he was never charged, the society eventually collapsed.

Yet already greater understanding of differing sexualities was beginning to take root. In 1948, pioneering sexologist Alfred Kinsey published *Sexual Behavior in the Human Male*, the results of his research into male sexuality. Within its pages Kinsey detailed 'The Kinsey Scale', his theory that sexual orientation could be placed on a scale. While today the scale is considered problematic and limited in its use regarding some sexualities, at the time it was groundbreaking and the book sold 200,000 copies in the first two months of its publication.

The Mattachine Society and the Daughters of Bilitis

However, it was in the 1950s that the gay liberation movement was strengthened. Between 1950 and 1951, Harry Hay created The Mattachine Society, intended to pursue homosexual liberation. At the time, the group's leaders remained anonymous and were known simply as 'The Fifth Order', likely due to the threat of persecution. According to *Time* magazine, while the society's chief purpose was gay emancipation, it also had a social side and was "one of the only safe spaces for gay men to meet, drink, and become friends and even lovers". Soon, separate chapters appeared across the United States, but post-Stonewall the society was viewed as lacking the necessary radical sentiments and entered decline.

Founded in 1955, the Daughters of Bilitis originally had no grander intentions other than being a social group for lesbians. But the group's founders, Del Martin and Phyllis Lyon, saw the potential for the Daughters of Bilitis to enter into activism. The group had the distinction of publishing *The Ladder*, a periodical discussing lesbian rights and freedoms. Later, the New York Public Library states that the journal began including pictures of out lesbians on the cover as well as the subtitle: 'A Lesbian Review'. This was particularly courageous as the Daughters of Bilitis were constantly being watched by the police, the FBI and the CIA.

The Lavender Scare, psychological steps forward and legal victories

Unfortunately, the 1950s were also a time of increasing oppression. In 1950, a report was published entitled: 'Employment of Homosexuals and Other Sex Perverts in Government'. The report was part of the ongoing 'Lavender Scare', a moral panic that lasted from the 1940s to the 1960s and targeted homosexuals working in the US government (see pages 32-35). The report stated that homosexuals "constituted security risks" and "frequently attempt to entice normal individuals to engage in perverted practices." The result of the report was President Eisenhower's signing of Executive Order 10450 on 27 April 1953, which banned gay men and lesbians from the federal workforce. As a result, thousands would lose their jobs until the act was rescinded in 1977.

However, despite the setbacks there were still steps forward. In 1956, psychologist Dr Evelyn Hooker's 'The Adjustment of the Male Overt Homosexual' challenged the assumption that homosexuality was the result of mental illness. According to Making Gay History, Hooker was informed it was her ▶

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duty to undertake this study by a former student and his male partner. Her work helped cement the notion that homosexuality was a normal form of human behaviour, not to be oppressed.

In 1958, there was also the first instance of a US court ruling in favour of homosexuals. One, Inc v Olesen was a legal case surrounding Los Angeles Postmaster Otto K Olesen's decision to seize copies of the homosexual-orientated magazine *One*, deeming it to be 'obscene'. A four-year legal battle resulted in the Supreme Court ruling in One, Inc's favour, setting a precedent regarding free speech for LGBTQIA+ people. Three years later, when the Model Penal Code was introduced to instigate widespread changes to Penal law across the US, Illinois inadvertently became the first US state to repeal its restrictive and cruel sodomy laws. According to Today in Civil Liberties History, the law is considered to have "slipped through" as part of their adoption of the code.

Compton's Cafeteria riot, Stonewall and the birth of Pride

In August of 1966, Compton's Cafeteria in San Francisco became the site of an extraordinary act of defiance from the trans community. During an incident of police harassment, a trans woman threw a cup of coffee into the face of an officer, inciting a violent riot. According to UC Davis Health, the riot was particularly important in the establishment of the National Transsexual Counseling Unit in 1968, considered to be the world's first peer-run health organisation for the trans community.

Three years later, on 28 June 1969, another 'riot' took place when New York's Stonewall Inn saw the queer community retaliate during a raid by police officers (see pages 48-53). The effect of this monumental event cannot be overstated and arguably demonstrated the necessity for more radical activism. In 1970, to mark the one-year anniversary of the riots, the East Coast Homophile Organization chose to relocate its annual march to New York. According to the New York Public

DON'T ASK ME TO STAY IN THE CLOSET. DON'T TELL ME TO BE ASHAMED OF WHO I AM.
QUEER NATION
WE WILL NOT RETREAT
YOUR DEFENDERS BETRAYED !!!
WE WILL NOT RETREAT
QUEER NATION NYC
SHOES
STORE FOR RENT
LIES

> "In August of 1966, Compton's Cafeteria in San Francisco became the site of an extraordinary act of defiance from the trans community"

RIGHT In 1977, anti-gay rights activist Anita Bryant received a pie in the face during a news conference

The first National March on Washington for Lesbian and Gay Rights took place on 14 October 1979 and attracted between 75,000 and 125,000 people

A protest against the 1994 'Don't Ask, Don't Tell' policy which prevented homosexual people in the armed forces from being open about their sexuality

Library, some 2,000 people joined in the march, which occurred without any police interruption or harassment. The event is considered the first Pride parade and since then these events have spread not only across the US, but globally.

Kathy Kozachenko, Harvey Milk and the Briggs Initiative

In 1974, lesbian college student Kathy Kozachenko became the first openly LGBTQIA+ person to be voted into public office in the United States when she won her campaign to be elected to Ann Arbor City Council. Three years later, her victory would be overshadowed by Harvey Milk's election to the position of San Francisco City Supervisor. Among his many victories, Milk successfully helped defeat the harmful Briggs Initiative, or California Proposition 6, which sought to prevent gay and lesbian teachers working in schools.

The Briggs Initiative was partially the result of the Save Our Children campaign, spearheaded by ex-beauty pageant queen, singer and militant anti-gay activist Anita Bryant. In 1977, she took particular umbrage to a piece of legislation in Dade County, Florida, which sought to prohibit discrimination on the grounds of sexuality. When the legislation was put to a public vote, Bryant's campaigning resulted in the population voting against the new law by a margin of more than 2-to-1. It would take until 1998 for such a ban to come into effect in Dade County. Continuing her anti-LGBTQIA+ campaign, one highlight of Bryant's 'crusade' was when she memorably received a pie in the face from a queer activist during a press conference in 1977.

However, another blow for queer liberation occurred on 27 November 1978, when Harvey Milk was assassinated (see pages 54-59). Milk had been involved in the planning of a March on Washington, intended to show support for greater civil rights legislation. Spurred on by Milk's death, the march took place on 14 October 1979, with some 75,000 to 125,000 people descending on the US capital.

Despite the setback caused by Anita Bryant's harmful 1977 campaign, LGBTQIA+ activists were more determined than ever and on 25 February 1982, Wisconsin became the first state to pass a law prohibiting discrimination on the grounds of sexuality.

First World AIDS Day and first National Coming Out Day (1988)

Throughout the 1980s, the AIDS pandemic had been sweeping across the United States and according to *IN Magazine*, by ▶

THE DEMOCRATS AND LGBTQIA+ RIGHTS

The US political party has a troubled history when it comes to queer liberation

In 1972 at the Democratic National Convention, openly lesbian Madeline Davis argued for a platform to support gay rights. While her proposition was defeated, at the 1980 Convention the party chose to do just that and became the first major party in the United States to do so.

However, the party still had a difficult history with LGBTQIA+ rights, epitomised by the Clinton administration's introduction of 'Don't Ask, Don't Tell'. Bill Clinton's wife, Hillary, a celebrated politician in her own right, has somewhat addressed this difficult legacy. In 2011, she gave a landmark speech at the United Nations in which she stated that, "Gay rights are human rights," taking a memorable stand against many countries that still criminalised LGBTQIA+ people. This was particularly powerful as ambassadors from many of those nations were present in the room.

In 2012, the Democratic Party launched a platform that officially supported same-sex marriage. The party had a difficult history on the subject with the Clinton administration signing the Defense of Marriage Act and even Obama having previously opposed same-sex marriage. In 2016, the Democratic Convention made history once more when Sarah McBride became the first transgender person to openly address a national convention.

Hillary Clinton at the annual LGBT Center dinner in New York City, 2017. She was awarded the Trailblazer Award from the LGBT Center
THE CENTER
THE LESBIAN, GAY, BISEXUAL & TRANSGENDER COMMUNITY CENTER

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CORETTA SCOTT KING

How Martin Luther King's widow encouraged greater tolerance of LGBTQIA+ people

Dr Martin Luther King is one of the 20th century's most influential figures but, according to Pink News, his personal opinions on sexuality are unclear. However, his widow, Coretta Scott King, has been tireless in her campaign for LGBTQIA+ rights, believing that King's central dream of equality was inclusive of queer people. In 1983, she supported the Gay and Civil Rights Act and during the rest of the decade used the King Center to help support those suffering with AIDS. She held a press conference protesting the refusal to allow queer people to join the military, and later attacked President George W Bush's attitudes surrounding gay marriage.

Memorably, in 1998, Scott King chose to use her position to address attitudes concerning LGBTQIA+ people within elements of the Black communities in the USA. In a separate speech, the following day she stated, "Homophobia is like racism and anti-Semitism and other forms of bigotry in that it seeks to dehumanise a large group of people, to deny their humanity, their dignity and personhood."

> "Vermont became the first state in the United States to legalise civil unions and registered partnerships between same-sex couples"

STOP THE ANTI-
CRUSADERS
BOSTON LESBIANS & GAY MEN AGAINST THE

ABOVE-LEFT Phyllis Lyons and Del Martin, founders of the Daughters of Bilitis, the first lesbian rights group in the United States

ABOVE-RIGHT 1993's March on Washington for Lesbian, Gay, and Bi Equal Rights and Liberation was attended by an estimated one million people

LEFT Gay rights activists celebrate the defeat of California's Proposition 6 in 1978, which would have denied LGBTQIA+ people the right to be school employees

1988 an estimated 90,000 to 150,000 people had been infected with HIV (see pages 72-77). That year, World AIDS Day was organised by the World Health Organization in an attempt to increase public awareness surrounding the disease.

That same year, on 11 October, psychologist Richard Eichberg and activist Jean O'Leary founded National Coming Out Day to encourage LGBTQIA+ people to 'come out of the closet'. The date was chosen due to it being the one-year anniversary of the 1987 March on Washington, a significant event and five times the size of the 1979 march, according to the American Psychological Association.

'Don't Ask, Don't Tell'

Previously, LGBTQIA+ people had been banned from serving in the United States Armed Forces, but in 1994 under President Bill Clinton the 'Don't Ask, Don't Tell' policy was implemented. This policy, according to the Human Rights Campaign, was "discrimination in its purest form and prevented service members from being openly queer without fear of being discharged." The policy remained in law until 2010 and according to the National Archives Foundation, by 2008, some 12,000 military personnel had been discharged for "publicising their homosexuality." Finally, under the Obama administration, the law was repealed by a 65-31 vote.

Same-sex marriage

In 1995, Utah became the first state to pass an act that protected marriage as being a union purely between two members of the opposite sex. As discussions surrounding same-sex marriage grew, President Bill Clinton signed the Defense of Marriage Act, which extended this definition to the entire nation and allowed states to not recognise same-sex marriages that had been performed in other states. Human Rights Campaign says that the main effect of this law was to deny same-sex couples over a thousand federal protections. According to the Cornell Law School, same-sex couples were denied the rights of inheritance, for example, and could not complete joint tax returns.

Nonetheless, despite the seeming lack of federal support, some states were undeterred and at the dawn of the new millennium, Vermont became the first state in the United States to legalise civil unions and registered partnerships between same-sex couples. The momentous decision was the result of a lawsuit by three same-sex couples and the resulting civil unions provided many of the same protections as marriage.

However, there was still support for same-sex marriages and on 18 November 2003, Massachusetts legalised same-sex marriage. The decision was the result of the case Goodridge v the Department of Public Health, which saw a number of same-sex couples who had been rejected in their request for marriage licences argue their case. According to Legal Momentum, the Supreme Judicial Court wrote that Massachusetts could not "deny the protections, benefits and obligations conferred by civil marriage to two individuals of the same sex who wish to marry."

Over the subsequent 12 years, the battle over same-sex marriage continued to rage. One particular low point occurred in California in 2008 when the state's previous ban on same-sex marriage was briefly lifted, only to be brutally overturned with the implementation of Proposition 8. This amendment saw voters choose to overrule this decision, creating an updated state constitution that once again proclaimed that marriage was "between a man and a woman." The amendment was controversial and would eventually be ruled unconstitutional by a federal district court.

Finally, in 2015 the Supreme Court ruled to make marriage equality legal across all 50 states. The ruling was the result of the Obergefell v Hodges case in which the plaintiffs sued when they were concerned that the state of Ohio would not recognise a same-sex marriage performed in another state on a death certificate. According to ACLU Ohio, the plaintiffs desired recognition that this practice was unconstitutional. The final result was that on 26 June 2015, the Supreme Court ruled that same-sex marriage become legal and recognised in all states.

The Matthew Shepard Act

In 2007, LGBTQIA+ rights became the focus of the first American presidential forum centred on such issues. Among the hopefuls were Senator Hillary Clinton and Senator Barack Obama, who in 2009 became the 44th president of the United States. One of the most profound moments of Obama's presidency was his signing of the Matthew Shepard and James Byrd Jr Hate Crimes Prevention Act in 2009. Named after two victims of hate crimes, according to the Cornell Law School, this groundbreaking law provided "more authority for federal investigations into hate crimes and provided funding for state and local investigations into hate crimes."

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Socialist Worker
DEFEND LESBIANS
DEFEND GAYS
NEVER GOING UNDERGROUND
LESBIANS & GAY MEN OUT AND PROUD
SOUTH WEST WILL NOT SURRENDER STOP CLAUSE 28 NOW
LESBIAN &
-HUMAN

> "While the addition of civil partnerships was seen as a move in the right direction, for many LGBTQIA+ people it was not the change they had been hoping for"

THE FIGHT FOR RIGHTS IN THE UK

LGBTQIA+ people have often found themselves the victims of harsh and cruel UK laws

Written by Callum McKelvie

The path to greater freedoms for LGBTQIA+ people in the United Kingdom has been an extremely difficult one. Ranked as the ninth most accepting country in a 2021 UCLA Williams Institute poll, the UK is now considered a world leader when it comes to the rights of queer people. However, with cases of homophobic and transphobic attacks on the rise and an increase in negative media perceptions, it is important to remember that these rights were fought for and have to be protected. Queer British history is littered with stories of courageous activists who continually pushed back against cruel laws and bigoted opinions.

LGBTQIA+ rights pre-20th century

The earliest reference to homosexuality in a British legal document comes from the 'Fleta'. Written in 1290 it recommends that 'sodomites' are to be punished by being buried alive – providing there be legal proof that such a 'crime' had been committed. However, this was not actually a law enacted by parliament or the king and, according to Historic England, there is no evidence to suggest that any such executions actually occurred.

However, more than 240 years later, in 1533, the court of Henry VIII introduced the Buggery Act, legislation that meant that for the next three centuries, any man caught having sexual intercourse with another man could face execution. In 1861 the Passing of the Offences Against the Person Act removed the death penalty, but 'offenders' still faced a minimum of ten years in prison.

However, some years later in 1885, the Criminal Law Amendment Act was extended to include "any act of gross indecency" between two men – not just sodomy – and ten years after its introduction, the Amendment claimed its most famous victim, the ▶

IS THIS HER FINAL SOLUTION?
LESBIANS
Stop the bigots
GAY RIGHTS
N RIGHTS

LEFT People demonstrate in Manchester against Clause 28 of the Local Government Act 1988

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THE TRIUMPH OF LESBIANS AND GAYS SUPPORT THE MINERS

At London's 1985 Pride, onlookers were surprised to see Welsh miners leading the march

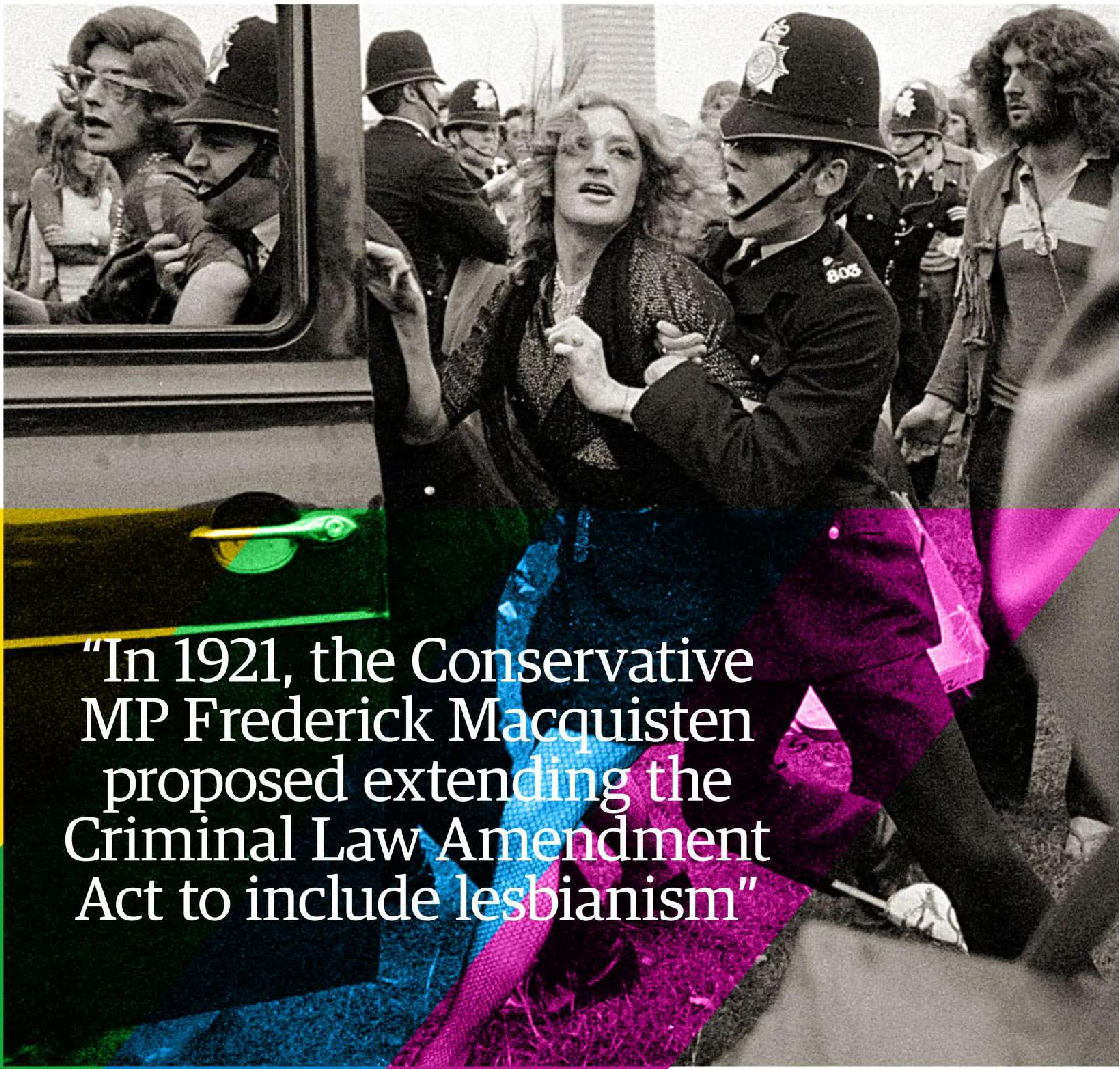
At the 1985 London Pride, the group Lesbians and Gays Support the Miners (LGSM) were asked to lead the parade due to the vastness of their numbers. The reason? That morning a contingent of South Wales miners and their families had arrived to join the protest. According to *Gay in the 80s*, roughly a thousand people marched with LGSM.

But what was the reason for this strange turn of events? LGSM had been founded in 1984 to support miners who were striking to stop the Thatcher-led government from shutting down collieries. Founders Mark Ashton and Mike Jackson had begun with a bucket collection, then eventually organised the 'Pits and Perverts' fundraising event with the band Bronski Beat (famous for the pro-gay song 'Smalltown Boy') headlining an event that raised thousands. According to Mike Jackson, writing for the Bishopsgate Institute, LGSM was an important part of the changing of attitudes within the British Trade Union Movement.

LESBIANS & GAYS
SUPPORT THE MINERS

Spirit of Por

GAY PEOPLE ARE ON THE MARCH
GLF SAYS HANDS OFF THE UNIONS
GAY PEOPLE ARE ON THE MARCH



> "In 1921, the Conservative MP Frederick Macquisten proposed extending the Criminal Law Amendment Act to include lesbianism"

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NIGHT CLEANERS
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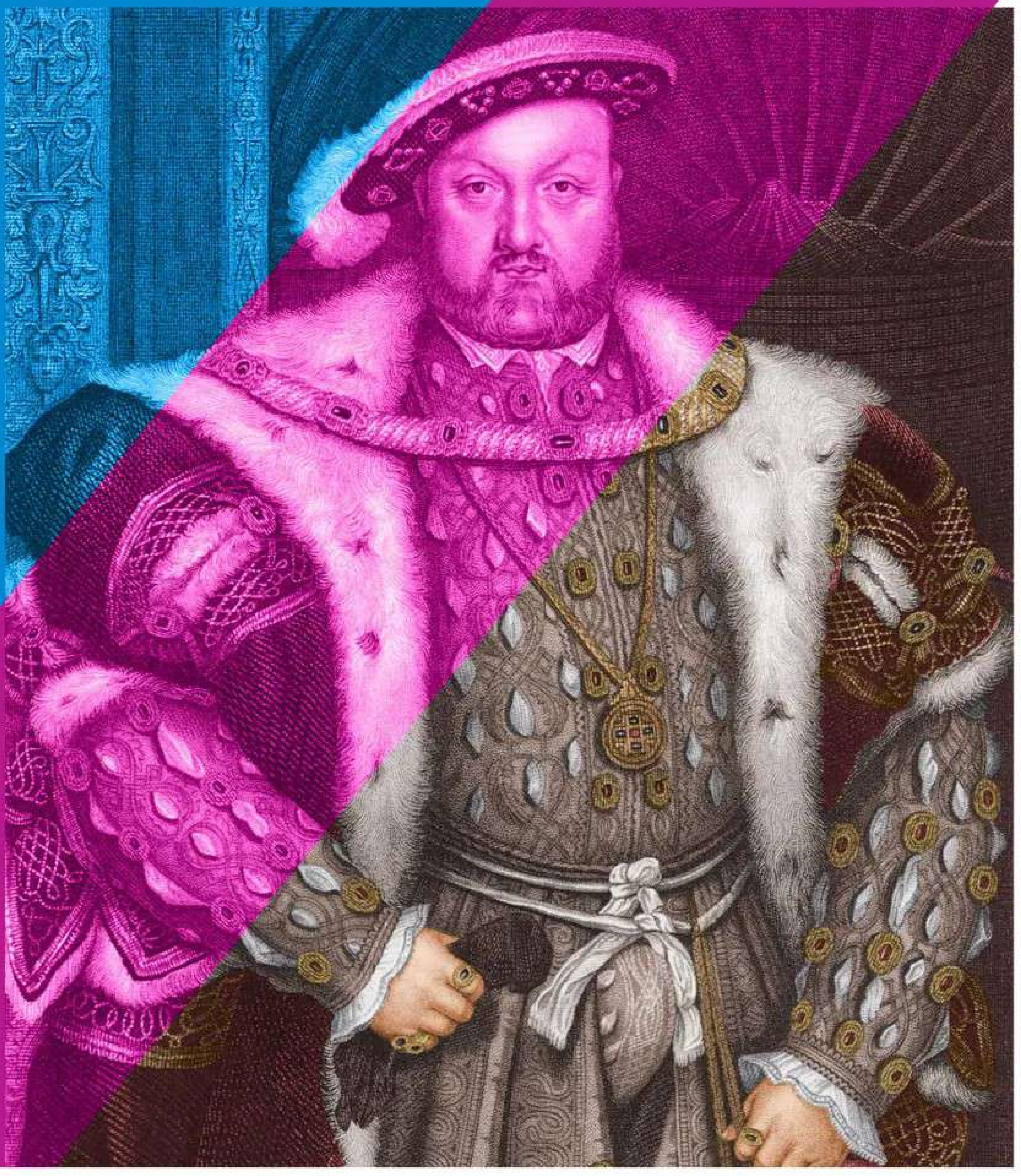

ABOVE-LEFT & LEFT
Members of the Gay Liberation Front being arrested at the 1971 Festival of Light, a Christian movement targeting the so-called 'permissive society'

ABOVE-MIDDLE
Members of the Gay Liberation Front protesting in London in January 1971 against the Industrial Relations Bill to call for an end to society's oppression of homosexuals

ABOVE-RIGHT
The reign of King Henry VIII saw the Buggery Act introduced, the first piece of legislation forbidding sodomy

renowned playwright, Oscar Wilde. One of Wilde's lovers was Lord Alfred Douglas, the son of John Douglas, 9th Marquess of Queensberry, who took umbrage with their relationship. As the dispute between the trio grew, Queensberry left Wilde a calling card in which he referred to him as either a "posing sodomite" or "posing as a sodomite." Enraged, Wilde sued for libel, but when his affairs were questioned in court he found himself charged with indecency and sentenced to two years of hard labour. Ruined, he spent the final few years of his life in Paris.

Laws regarding lesbianism

It may seem unusual that these laws only directly targeted homosexual acts between men, but it did not mean that British society tolerated lesbianism – rather they preferred to pretend it did not occur. In 1921, the Conservative MP Frederick Macquisten proposed extending the Criminal Law Amendment Act to include lesbianism. But despite making it through the House of Commons, the amendment was defeated in the House of Lords. According to Medium, there was a pervading fear, voiced by Conservative Lord Chancellor Frederick Smith, that such an act would have the undesired effect of encouraging more women to explore their sexuality.

Trailblazing trans figures: Michael Dillon, Roberta Cowell and The Beaumont Society

While there are earlier examples of individuals not conforming to societal gender norms, the 20th century saw a number of trailblazing figures who paved the way for our contemporary understanding of trans people. According to the Legacy Project Chicago, Michael Dillon is thought to have been the first trans man to undergo phalloplasty surgery. Born on 1 May 1915, Dillon was a physician who experienced gender dysphoria.

At the age 24, Dillon met Dr George Foss, who gave him a course of testosterone, and shortly after he befriended another medical practitioner who agreed to help him. The surgeon not only performed breast removal surgery upon Dillon but also provided him with the ability to change his birth certificate, meaning he could now live as a man. Finally, they introduced Dillon to the pioneering plastic surgeon Harold Gillies, who performed a total of 13 gender confirmation operations on Dillon.

Dillon kept the details of his transition secret but published *Self: A Study in Ethics and Endocrinology*, a groundbreaking discussion of trans healthcare. Within its pages, Dillon argued that: "Where the mind cannot be made to fit the body, the body should be made to fit, approximately, at any rate to the mind, despite the prejudices of those who have not suffered these things, yet to suffer which they so readily condemn others".

One eager reader of *Self* was Roberta Cowell. Born male, Cowell was a racing car driver, competing in events such as the 1939 Antwerp Grand Prix, but who was also experiencing gender dysphoria. She contacted Dillon, who put her in touch with Gillies, but due to contemporary laws it was illegal for Gillies to remove Cowell's testicles during the surgery. According to St Anne's Oxford, Dillon secretly performed this operation, allowing Gillies to then complete the vaginoplasty.

However, Britain of the 1950s was not kind to Dillon and Cowell. In 1958, the *Sunday Express* outed Dillon and he spent his final years in India living as a Buddhist monk, while Cowell was eventually forced to give up racing driving.

Despite this, Dillon and Cowell had set an important precedent. In the 1960s, The Beaumont Society, the longest established support group for trans people in the United Kingdom, was formed. In the charity's own words it was "traditionally regarded as a secret MTF group for cross-dressers," but over successive years expanded and now welcomes all members of the transgender community.

The Gay Liberation Front and London Pride

On 27 July 1967, the Sexual Offences Act received royal assent and decriminalised homosexuality, but it was clear that there was still work to be done. In October 1970, Bob Mellors and Aubrey Walter, two students at the London School of Economics, recognised this and founded the Gay Liberation Front (GLF). The purpose of the GLF was to incite societal change regarding homosexuality. While it would disband in the mid-1970s, the organisation's manifesto was groundbreaking and set a precedent for much of the work to follow.

However, arguably the GLF's biggest contribution to LGBTQIA+ activism was the organising of the inaugural London Pride March on 1 July 1972. Inspired by the 1970 Pride marches held in New York, Chicago and Los Angeles, between 300 and 1,000 people were in attendance.

Section 28

However, while progress was still being made, there were also devastating steps backwards. In May 1988 the Conservative government introduced Section 28, legislation that prohibited the teaching and promotion of homosexuality not only within schools, but any local council authority. This law was introduced during the controversy surrounding a children's book entitled *Jenny Lives with Eric and Martin*, which told the story of a young girl and her two fathers.

It would take 15 years for Section 28 to be fully repealed. During those years, countless LGBTQIA+ schoolchildren were bullied, with their teachers afraid to intervene, should they face disciplinary ▶

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13 March, 1954
PICTURE
POST
4D
ROBERTA COWELL'S OWN STORY
—Exclusive
13 MARCH 1954
HULTON'S
NATIONAL
WEEKLY
VOL 62 • NO 11

N·O·R·T·H·W
CAMPAIGN FOR LESBIAN & GA
LESBIAN
PRIDE
TRANS

ABOVE-LEFT
On 13 March 1954, racing driver Roberta Cowell told her own story in an issue of *Picture Post*

ABOVE-RIGHT
For the 15 years that Section 28 was in existence, LGBTQIA+ activists fought tirelessly to have it removed

action. Not only this, but Section 28 meant that young LGBTQIA+ people went through school unable to either learn about or see any positive representations of other queer people.

The battle over the age of consent

Another area of controversy surrounded the age of consent, which since 1967 had been set at 21 for gay men, despite having been 16 for heterosexuals since 1885. This was due almost entirely to the recommendations of the 1957 Wolfenden Report. According to LGBTQIA+ activist Peter Tatchell in a piece for the *Guardian*, James Wolfenden, the chairman of the committee who published the report, "indicated his belief that young men could be seduced and corrupted into homosexuality" and "would never put his name to a report recommending anything other than 21 as the age of consent."

For decades, this homophobic law remained in effect. However, in April 1993, 19-year-old Hugo Greenhalgh, his 24-year-old partner William Parry and young student Ralph Wilde challenged the law in the European Court of Human Rights. The surname of the latter was particularly poignant, as the case occurred on the 98th anniversary of Oscar Wilde's sentencing. Backed by Stonewall, the three men's challenge was a valiant one but, afraid of causing upset, the UK government instead compromised – setting the age at 18. According to *Attitude* magazine, then-home secretary Michael Howard stated that: "We need to protect young men from activities which their lack of maturity might cause them to regret." The age of consent was finally equalised in 2001.

The ban on serving in the Armed Forces, the Gender Recognition Act and the Equality Act

Until January of the new millennium, it remained illegal for homosexuals to serve in the Armed Forces in Britain. Previously, those service personnel found to be engaging in homosexual acts could be dishonourably discharged and stripped of their medals. One such individual was David Kelsey, a local councillor and once mayor of Bournemouth, who had his Northern Ireland Service medal taken away and received a criminal record. In a 2021 interview with the BBC, Kelsey stated that while "attitudes have changed," he considered it "a shame it takes so long for policies and law to catch up."

In 2004, the Gender Recognition Act allowed trans people to legally change their gender, without expectation of hormone treatment or surgery. However, in the years since there have been consistent campaigns to amend the act. Aspects criticised include the requirement for a medical diagnosis, the necessity of a report detailing all medical treatment, the obligation to prove they have lived as their 'acquired gender' for some time, and the need to obtain their spouse's consent. Campaigners sought a system of self-identification and while the government did launch an inquiry into the act's effectiveness, when they published their findings in 2020 they made only minimal changes, reducing the fee charged and making the process an online one.

Until 2010 there were still no legal protections for LGBTQIA+ people facing discrimination due to their sexuality or gender, and it was still legally grounds for dismissal from their employment. However, the introduction of the Equality Act forbade discrimination. The effectiveness of the Act was proven in 2011 when couple Martin Hall and Steven Preddy achieved a legal victory over the Chymorvah Private Hotel who had refused to provide them with a shared room.

GAY
98
28
SCRAP SECTION 28
SGENDER

The campaign for same-sex marriage

In 2004, the British government, recognising that LGBTQIA+ people could not marry, introduced the Civil Partnership Act. At the time this was only available to same-sex couples and the intention was to offer a union that was similar to marriage, although, as the gov.uk site states clearly, 'not fully identical' to a marriage. However, according to a contemporary *Guardian* piece, the Civil Partnership Act did grant LGBTQIA+ couples 'next-of-kin rights' and 'allow them to benefit from a dead partner's pension while remaining exempt from inheritance tax on their partner's home. Partners will be able to dissolve the agreement in a form of divorce'.

But while the addition of civil partnerships was seen as a move in the right direction, for many LGBTQIA+ people it was not the change they had been hoping for. Full marriage equality would not occur until 2013 when the Marriage Act legalised same-sex marriages in England and Wales. This came into effect in March 2014 and according to Stonewall, the first 48 hours of the law's introduction saw some 95 same-sex marriages take place. By December 2014, couples who had previously had a civil partnership who wished to convert to a full marriage were able to do so. According to an article written by John Haskey, Associate Fellow at Oxford's Department of Social Policy and Intervention for the journal *Family Law*, by 2017 14,000 civil partnerships had converted to marriage.

Other parts of the UK quickly followed, with Scotland introducing the Marriage and Civil Partnerships Act in 2014. Meanwhile, in Ireland – though not part of the UK – a referendum was held on 22 May 2015 to decide whether same-sex marriage would be legalised. After a tireless campaign by LGBTQIA+ activists, the referendum was won by an incredible 62% to 38%, some 1.2 million people voting for the change. Ireland became the first country to legalise same-sex marriage by popular vote. In 2019, when the Northern Ireland Executive failed to be restored, the UK government stepped in. As a result, Northern Irish laws were changed on a number of issues, including legalising same-sex marriage.

THE ALAN TURING LAW

Until 2017, gay men charged with gross indecency were still legally considered criminals

Alan Turing is widely considered one of Britain's heroes of World War II, famously cracking the Enigma code at Bletchley Park. However, in 1952 some seven years after the war's end, Turing was arrested for gross indecency. Turing was subjected to 12 months' 'hormone treatment', which left the mathematician chemically castrated. He would die a couple of years later in 1954.

In 2013, public recognition of Turing's abhorrent treatment led to the decision to pardon the famed World War II codebreaker. While this was welcomed, it was immediately pointed out that there were 49,000 other 'offenders' who were still listed as criminals. In 2017, a new act was introduced that rectified this mistake and pardoned those men who had been convicted of same-sex relationships.

However, while Turing's Law was welcomed, one unfortunate element was that those convicted who were still living were not automatically pardoned but instead had to submit an application. Gov.uk states that this is due to concern that the other party may not have consented, was under the age of consent, or the incident took place in public. As Sir John Dermot Turing, solicitor and nephew of Alan, said while speaking at the Royal Society: "Establishing these facts after many years could be tough."

522,619: Pardon all men convicted like Alan Turing

BELOW Almost 500,000 people signed a petition calling for a pardon for more than 49,000 British gay men convicted under historic anti-gay laws in the UK. Alan Turing's family delivered the petition to 10 Downing Street, 2015

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FIGHTING FOR EQUALITY AROUND THE WORLD

The battle for LGBTQIA+ rights has taken different paths in different countries – here are four important examples

Written by Reiss Smith

In 1969, a series of riots at New York City's Stonewall Inn kickstarted the modern LGBTQIA+ rights movement – not just in the United States, but across the world (see pages 48-53). LGBTQIA+ people had existed long before this, of course, but it wasn't until the second half of the 20th century that communities came together in a way that could no longer be ignored, demanding equality.

In the decades since, there have been major wins in countries from Australia to Antigua, and from Spain to Singapore. In 2023, Estonia became the 35th country to legalise same-sex marriage, and around the world LGBTQIA+ people are free to live, love, start families and express their truth. Of course, not all these fights have been successful, and progress isn't always linear. Recent years have seen a noticeable backslide on LGBTQIA+ rights in countries such as the US, UK, Russia, Poland and Uganda. There is a determined right-wing effort to stem the flow of liberation – but if history has taught us anything, it's that they will never be successful.

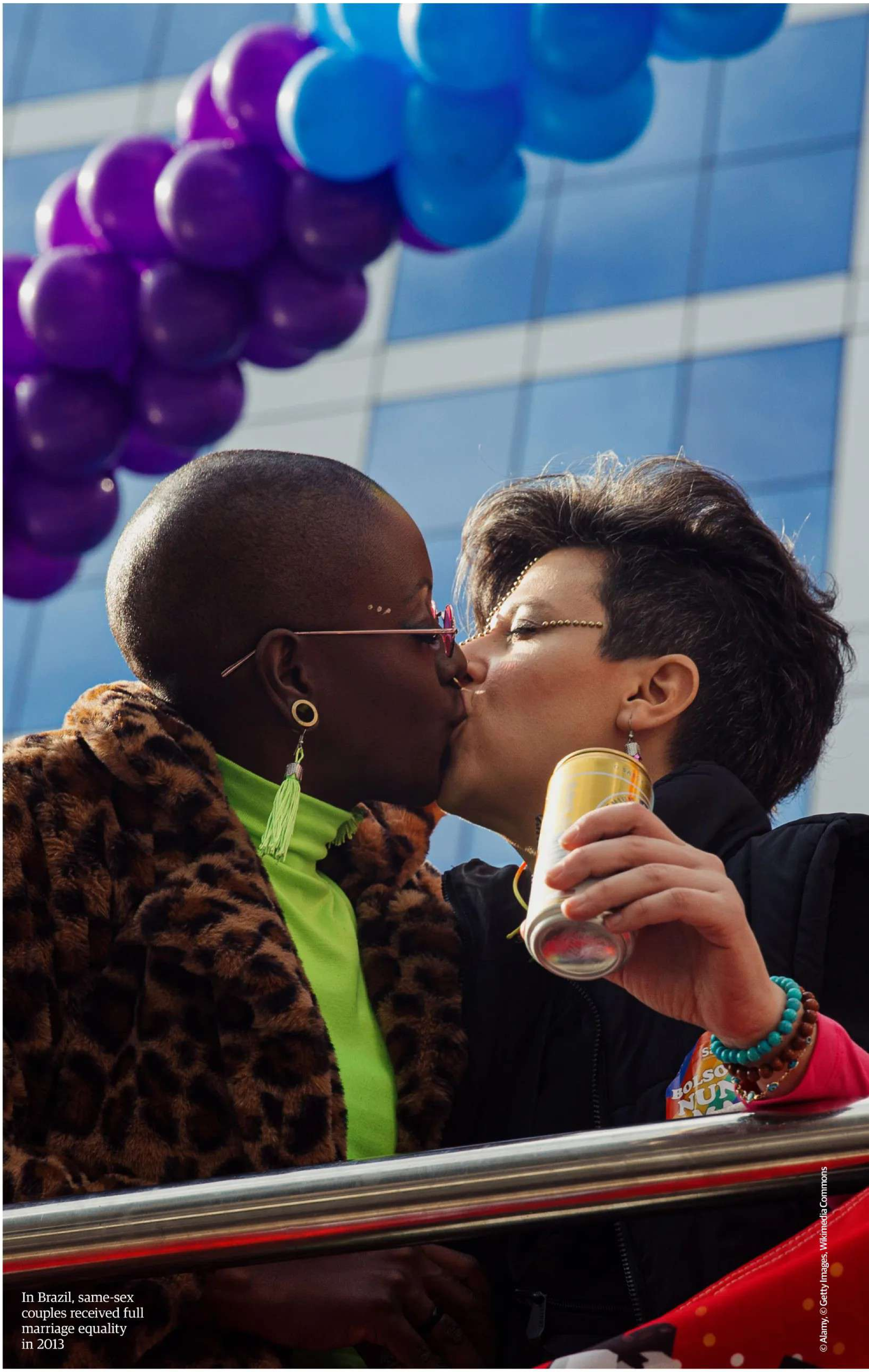
SOUTH AFRICA

Across the continent of Africa, LGBTQIA+ rights are largely out of step with places such as the UK, US, Australia and western Europe. Overwhelmingly, this is a legacy of colonialism (see pages 22-25), with many African countries retaining anti-LGBTQIA+ laws and attitudes introduced by the British.

This isn't to say that there aren't those who have fought – and continue to fight – for equality across the continent. And there are some incredible examples where those battles have been successful.

South Africa has long been a world leader in LGBTQIA+ rights. In 1996, after the end of apartheid (a racist system where Black and white people were segregated), a new constitution focused on equality became law. Overseen by the great Nelson Mandela, it was the first in the world to protect people from discrimination on the basis of their sexual orientation, stating: "Everyone is equal before the law and has the right to equal protection and benefit of the law."

This game-changing piece of law led to several more LGBTQIA+ rights victories. In May 1996 – after the constitution was written but before it was ratified – the government agreed that gay people could serve openly in the military. The UK wouldn't follow suit until 2000, and the US until 2011. Trans people are also protected by law, and are able to change their legal gender under certain conditions. ▶



In Brazil, same-sex couples received full marriage equality in 2013

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In 2006, South Africa became the first African nation – and the fifth country in the world – to legalise same-sex marriage. It came after a court ruled the existing law that defined marriage as between a man and a woman was unconstitutional. Fierce debate followed, with one Christian lawmaker, Kenneth Meshoe, claiming that South Africa was "provoking God's anger," but equality prevailed.

This isn't to say that South Africa is some sort of queer haven. LGBTQIA+ people continue to face harassment, violence and even death. Conservative, Christian attitudes go hand in hand with hostility. As is the case around the world, Black people, women and trans people are particularly vulnerable.

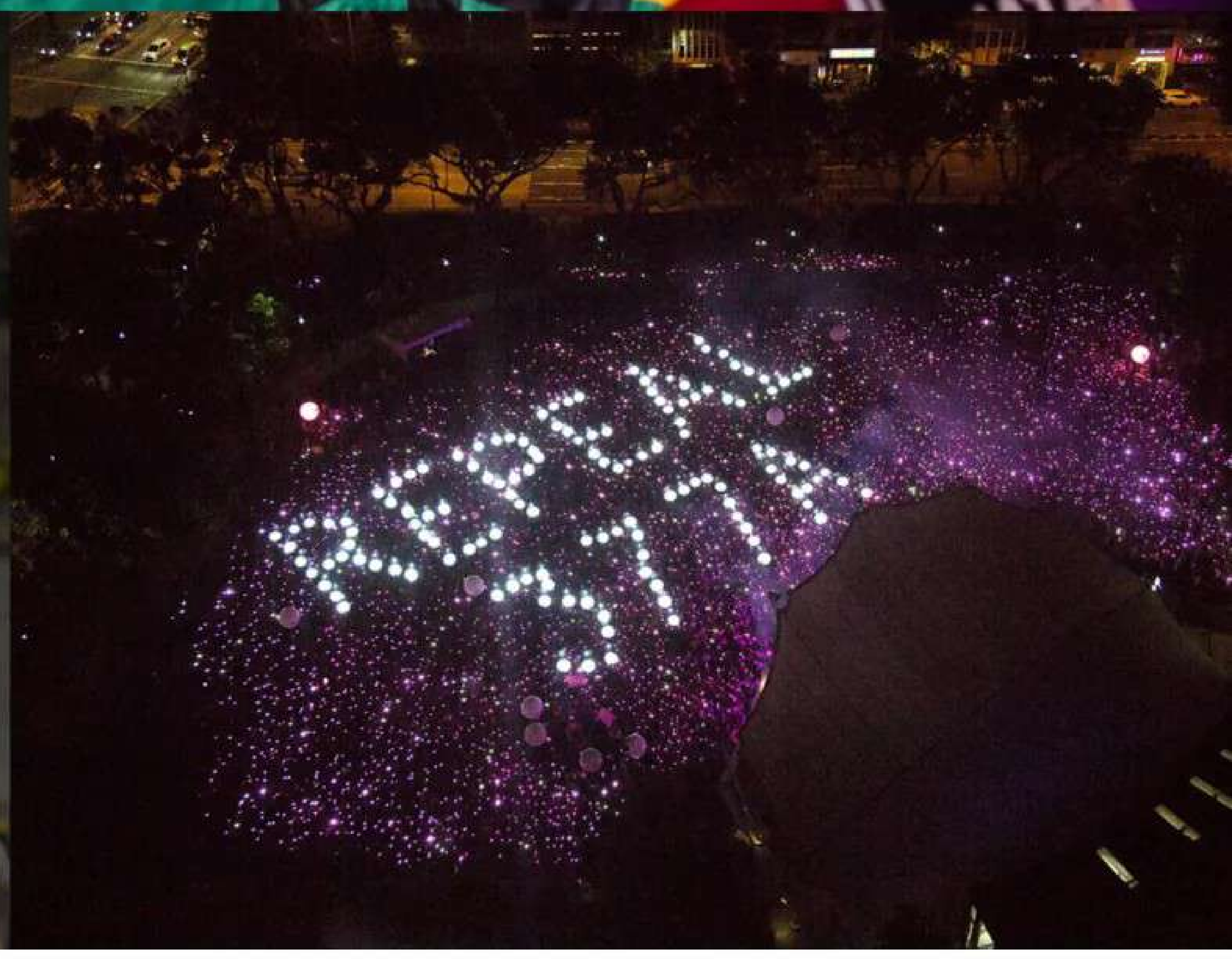
BRAZIL

Brazil is unusual in that same-sex relations have technically been legal since 1830 – there had been a ban on 'sodomy' under Portuguese colonial rule, but an independent Brazil declined to carry this into its own Penal Code.

But as we've learned by now, the law isn't everything. LGBTQIA+ people were targeted under public decency morality laws, whether it be for their sexuality or gender identity and expression. This continued through the 20th century, which saw the beginnings of the modern LGBTQIA+ community meeting, often in secret, to share experiences.

LGBTIA+
EXISTEM
SAPATÃO É IGUAL VINHO, QUANTO MAIS VELHA MELHOR
SAPATÃO, DE ESQUERDA, MACUMBEIRA E BELÍSSIMA
LÉSBICAS

STOP TRANSFOBII



ABOVE-TOP
A lesbian group march in Rio de Janeiro, Brazil, 2023

ABOVE-LEFT
Trans people have had the right to legal recognition since 1964 in Poland

ABOVE-RIGHT
A 2019 protest against Singapore's Section 377A

> "More murders are committed against the trans community than anywhere else"

This community would become a movement in the final years of the military dictatorship that ruled from 1964 to 1985. The first LGBTQIA+ newspapers were published around this time, including *O Lampião da Esquina*, in 1978, as Brazil shook off the shackles of censorship imposed by the dictatorship. This era also saw the beginnings of gay activism, with the trailblazing group Somos: Grupo de Afirmação Homossexual (We Are: Homosexual Affirmation Group) being formed in São Paulo in 1978. A number of lesbians soon joined, before creating their own break-away organisation, Grupo de Ação Lésbica-Feminista (Lesbian-Feminist Action Group).

These, and other, activists rallied loudly for equality. In 1985, they succeeded in abolishing a medical definition of homosexuality as 'sexual deviancy'. This came three years after the first reported case of HIV/AIDS in the country. As the country returned to democracy, LGBTQIA+ activists lobbied the government to act on this new, and at the time, deadly disease. In the 1990s, Brazil agreed to a huge spending package to fight HIV, and in 1996 passed a law meaning that all Brazilians could freely access antiretroviral drugs, which allow people with HIV to live long, normal lives. It was the first country to provide the drugs for free, a decision that saved many lives and influenced countries around the world.

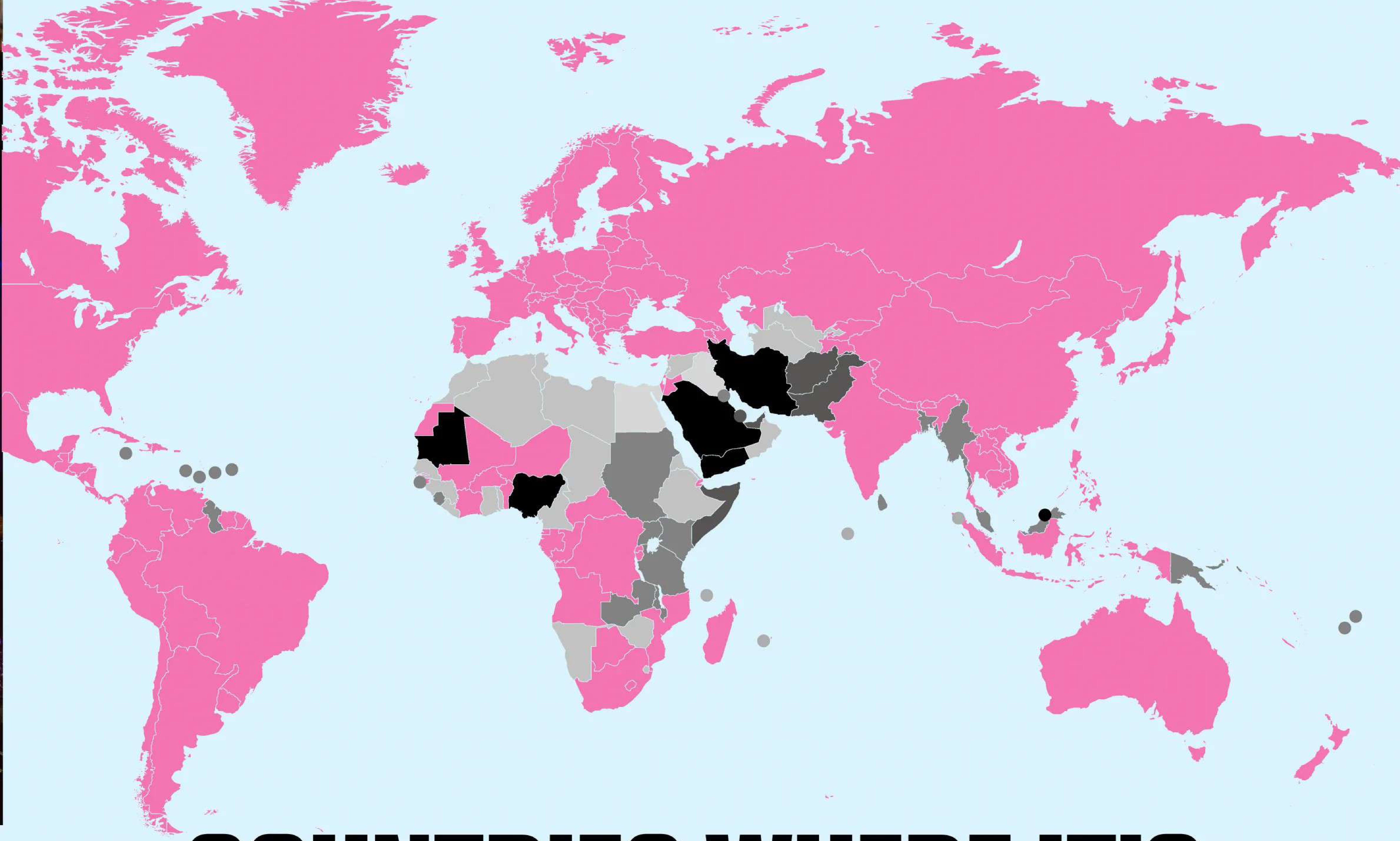
In the 21st century, Brazil has given LGBTQIA+ people equal rights in almost every arena. In 2010, a court ruled that same-sex couples had the right to adopt. A year later, it was decreed that same-sex couples could form civil unions, which was followed by marriage equality in 2013.

Sadly, negative attitudes towards LGBTQIA+ people are still common in Brazil. Homophobia and transphobia festered under right-wing president Jair Bolsonaro (2019-2022), and violence against transgender people in particular has soared in recent years. It is the most dangerous place in the world to be trans, with more murders committed against the community than anywhere else.

The defeat of Bolsonaro was taken by many as a step in the right direction – his successor, Luiz Inácio Lula da Silva, is a supporter of LGBTQIA+ rights. In 2023, Brazil's Supreme Court ruled that people who use anti-LGBTQIA+ hate speech can be punished with a prison sentence. The court had previously ruled, in 2019, that homophobia and transphobia were crimes on a par with racism.

POLAND

Poland is a heavily religious nation – 92.8% of the population are Roman Catholic, ▶



COUNTRIES WHERE IT'S ILLEGAL TO BE LGBTQIA+

At the time of writing, there are more than 60 countries where it is illegal to be LGBTQIA+

NO CRIMINALISATION

DE FACTO CRIMINALISATION

- EGYPT
- ERITREA
- ETHIOPIA
- IRAQ

UP TO 8 YEARS IMPRISONMENT

- ALGERIA
- BURUNDI
- CAMEROON
- CHAD
- COMOROS
- ESWATINI
- GHANA
- GUINEA
- INDONESIA
- KUWAIT
- LEBANON
- LIBERIA
- LIBYA
- MALDIVES
- MAURITIUS
- MOROCCO
- NAMIBIA
- OMAN
- SAMOA
- SENEGAL
- SYRIA
- TOGO
- TUNISIA
- TURKMENISTAN
- UZBEKISTAN
- ZIMBABWE

10 YEARS TO LIFE IN PRISON

- BANGLADESH
- DOMINICA
- GAMBIA
- GRENADA
- GUYANA
- JAMAICA
- KENYA
- KIRIBATI
- MALAWI
- MALAYSIA
- MYANMAR
- PAPUA NEW GUINEA
- SAINT LUCIA
- SAINT VINCENT AND THE GRENADINES
- SIERRA LEONE
- SOLOMON ISLANDS
- SOUTH SUDAN
- SRI LANKA
- SUDAN
- TANZANIA
- TONGA
- TUVALU
- ZAMBIA

DEATH PENALTY (POSSIBLE)

- AFGHANISTAN
- PAKISTAN
- QATAR
- SOMALIA
- UAE

DEATH PENALTY

- BRUNEI
- IRAN
- MAURITANIA
- NIGERIA
- SAUDI ARABIA
- UGANDA
- YEMEN

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SAME-SEX MARRIAGE TIMELINE

35 countries have legalised same-sex marriage since 2001

2001	**Netherlands**
2003	**Belgium**
2005	**Spain** **Canada**
2006	**South Africa**
2009	**Norway** **Sweden**
2010	**Argentina** **Iceland** **Portugal**
2013	**Brazil** **France** **New Zealand** **Uruguay**
2015	**United States** **Ireland** **Luxembourg**
2016	**Colombia**
2017	**Australia** **Denmark*** **Finland** **Germany** **Malta**
2019	**Austria** **Ecuador** **Taiwan**
2020	**Costa Rica** **UK****
2022	**Chile** **Cuba** **Mexico** **Slovenia** **Switzerland**
2023	**Andorra**
2024	**Estonia**

according to 2016 government figures – and the Church wields enormous political influence.

It's fair to say the Catholic Church doesn't have the most progressive views on LGBTQIA+ rights – though it doesn't see LGBTQIA+ people as inherently sinful, it does view so-called "homosexual acts" as "intrinsically immoral and contrary to the natural law." This has been felt strongly in the actions of religious and political leaders in Poland, who in recent years have cracked down keenly on LGBTQIA+ expression.

Same-sex relations have been legal in Poland since 1932, and trans people have had the right to legal recognition (contingent on medical transition) since 1964. There are other rights afforded to LGBTQIA+ people, too: a 2010 employment law protects people from workplace discrimination on the basis of sexual discrimination, and lesbian, gay and bisexual people can serve in the military under an unwritten 'don't ask, don't tell' rule. However, trans people are not allowed to serve.

Beyond this, Poland has been stubbornly resistant to the sweeping changes seen elsewhere in Europe. More than that, lawmakers have become furiously intent on subduing the community.

In 2019, the mayor of Warsaw, Rafał Trzaskowski, signed a declaration to protect LGBTQIA+ rights, the first in the nation. The response from right-wing leaders came to, for many, define the country. Towns and cities were declared 'LGBT-free' zones, echoing the homophobic rhetoric of president Andrzej Duda and his right-wing Law and Justice Party (PiS). Just over a year later, there were around 100 of these zones, covering nearly a third of the country.

Though entirely symbolic, these declarations provoked an incredible response from within Poland and across Europe. European Union officials withheld crucial funding from a number of municipalities that had declared

BELOW Warsaw Pride, 2023

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* Denmark proper legalised same-sex marriage in 2012, but the Kingdom of Denmark's two autonomous regions, Greeland and the Faroe Islands, were later (2016 and 2017 respectively).

** England, Scotland and Wales legalised same-sex marriage from 2014, but Northern Ireland didn't legalise it until 2020.

"Same-sex couples in Poland can't marry or adopt"

themselves 'LGBT-free', leading a number to revoke their stances.

Citizens took to the streets, rallying against hate and sending a clear message that LGBTQIA+ Poles wouldn't take attempts to erase them lying down. In 2019, the city of Białystok, which had been declared 'LGBT-free', held its first-ever LGBTQIA+ equality march. About 1,000 marchers were met by four times as many counter-protesters who threw insults, bottles, eggs and punches.

In the aftermath, similar events were held around the country. The Law and Justice Party has made rolling back LGBTQIA+ rights a central plank of its platform, mounting attempts to ban LGBTQIA+-inclusive lessons in schools and to place further restrictions on LGBTQIA+ people who wish to be parents (same-sex couples can't marry or adopt, but some get around this by adopting as single people, a loophole politicians want to close).

Thankfully, many of these attempts have faltered, and the people of Poland continue to make their voices heard. In June 2023, tens of thousands of people marched for Warsaw Pride – an event that was banned less than a decade ago. The city's mayor pledged that LGBTQIA+ people would "always be safe" in Poland – something the community continues to fight for.

SINGAPORE

In August 2022, Singapore's prime minister, Lee Hsien Loong, announced that the government would repeal Section 377A, the colonial-era law that banned same-sex relations. "I believe this is the right thing to do, and something that most Singaporeans will now accept," he said. In November of that year, parliament made good on this promise.

It marked the end of a decades-long fight by LGBTQIA+ activists in Singapore. Section 377A had been a part of Singapore's Penal Code since 1938, when the country was under British colonial rule. The original Section 377, taken from the British-written Indian Penal Code, outlawed 'carnal intercourse against the order of nature'. Section 377A, which was specific to Singapore, went beyond this, explicitly banning men from having sex with other men.

For decades, police would raid places where gay men were known to gather, such as nightclubs, swimming pools and parks. In one of the most notorious cases, in 1993, plain-clothed officers descended on Fort Road Beach. They posed as gay men to entrap locals, arresting 12 and sentencing them to caning and up to six months in prison. Their punishment was later overturned on appeal.

A man named Tan Eng Hong mounted a landmark legal challenge after he was arrested and charged under Section 377A in 2010. Three years earlier, Section 377 – the law that forbade 'carnal intercourse' – had been repealed, but 377A remained on the books. There had been a debate in parliament about removing 377A, but prime minister Lee Hsien Loong successfully argued against it.

"Homosexuals should not set the tone for Singapore society," he said. By this time, police raids targeting gay men had slowed down, and Lee even said that 377A was not being "proactively enforced."

And yet, in 2010, Tan was arrested. In court, he argued that the law violated his constitutional freedoms and right to equal protection. However, the Supreme Court ruled in 2014 that there was no conflict with the constitution. Other legal challenges followed in 2015 and 2018, and gradually, public support for the LGBTQIA+ community increased.

The announcement that the law would be repealed was met with celebration around the world. However, it wasn't all good news. At the same time as it consigned Section 377A to the history books, Singapore's parliament passed a constitutional amendment that protected its ban on same-sex marriage from future court challenges. It means that, at least for now, LGBTQIA+ people continue to be denied this basic right across the nation. 🏳️‍🌈

BELOW-TOP Police attend an equality march in Krakow, Poland, 2023

BELOW-MIDDLE In 1996, Nelson Mandela oversaw South Africa's equality constitution

BELOW-BOTTOM Singapore continues to fight for LGBTQIA+ equality, 2022

MORE THAN 377A
POWER TO THE QUEERS
NO JUSTICE W/O INTERSECTIONALITY

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IT'S TIME!
NATIONAL GAY TASK FORCE
CRAZY FOR YOU
Prince Edward Theatre
IN MEMORY OF THE VOICES WE HAVE LOST
LESBIAN HERSTORY ARCHIVES

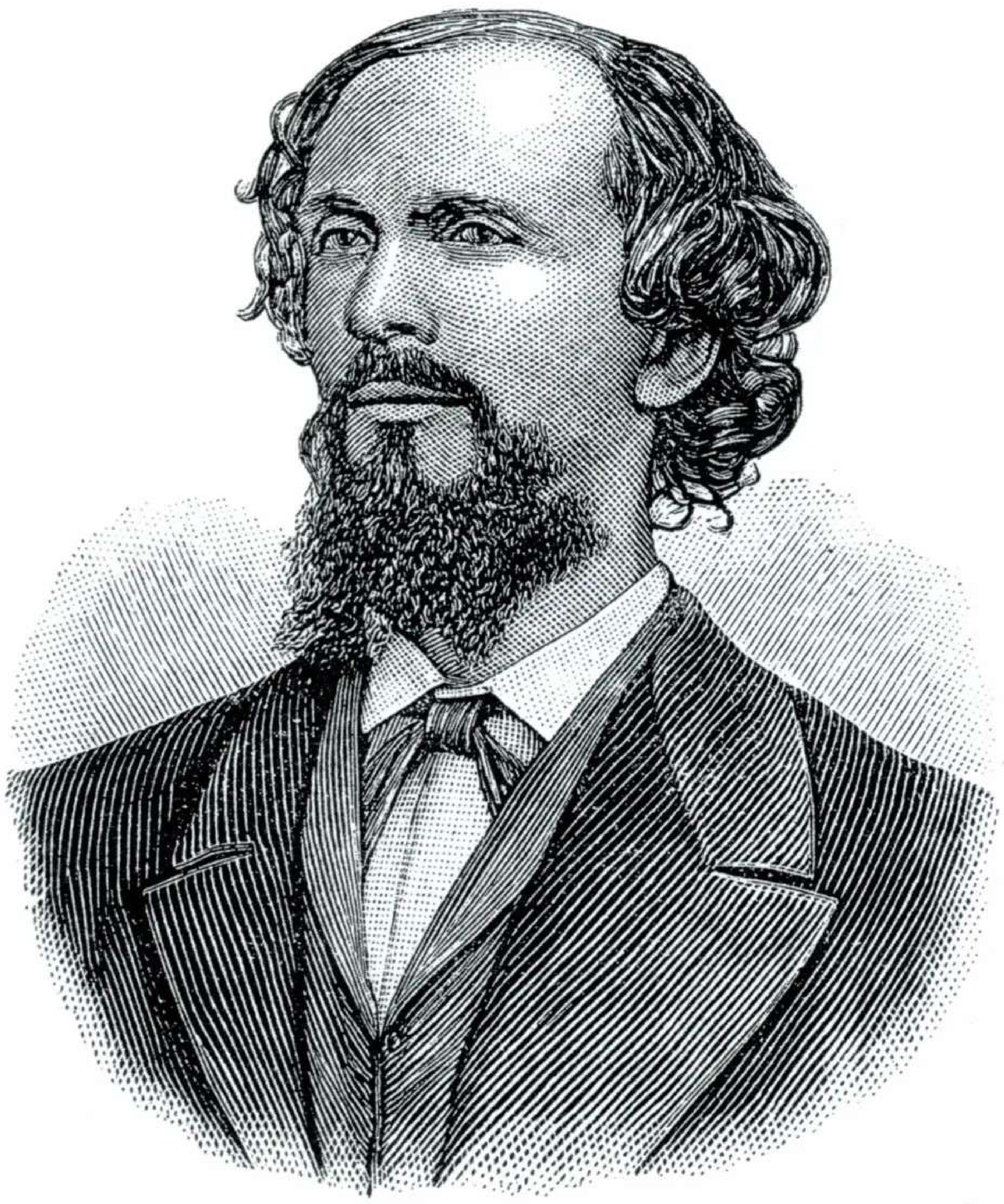
PIONEERS OF PRIDE

Meet ten heroes who devoted their lives to seeking equality for the LGBTQIA+ community

Written by Callum McKelvie

The very first Pride parade took place on Saturday 27 June 1970 in New York City. A year earlier, the Stonewall riots had taken place when LGBTQIA+ individuals stood up against police raids at the Stonewall Inn gay bar on Christopher Street in Greenwich Village (see pages 48-53). The shadow of this event would loom long and large over the LGBTQIA+ community, and the following year the Christopher Street Liberation Day march was held. Proposed as a demonstration against the unfair treatment of LGBTQIA+ individuals and as a campaign for greater rights, anywhere between 3,000 and 20,000 people are said to have participated. Today, Pride month is celebrated throughout the world and is a chance for the LGBTQIA+ community to be recognised, share their experiences and to continue the fight against discrimination and prejudice.

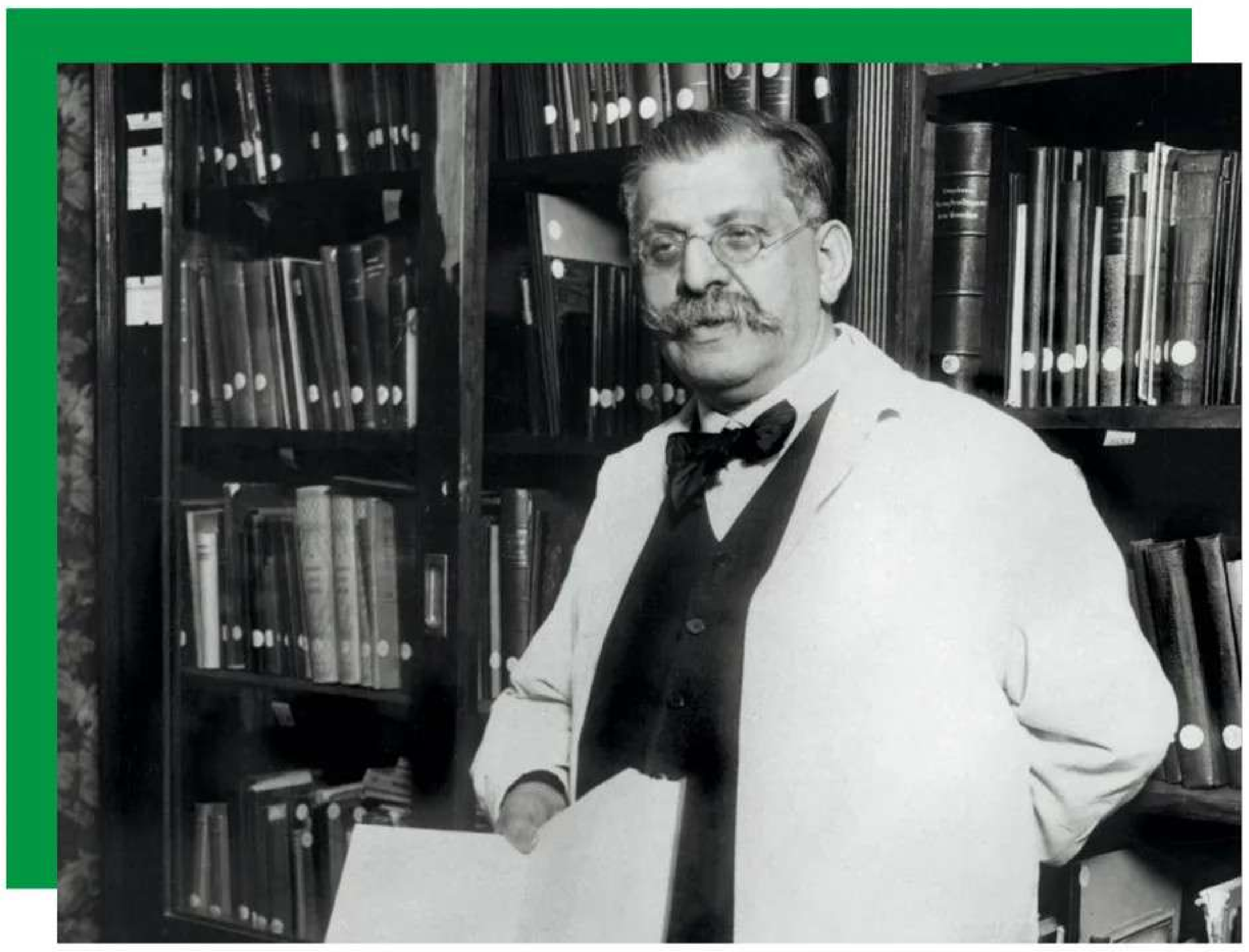
Much has changed over the decades, and true equality can seem far closer than it must have in 1970. Yet the greater recognition that we see today would not have occurred without the hard work and sheer bravery of millions of LGBTQIA+ people. Throughout the centuries, numerous groups and activists have made immeasurable sacrifices and fought against incredible odds to love and live freely and without fear. Here, we celebrate ten people whose work and courage has helped gain greater recognition for the community as a whole.



KARL HEINRICH ULRICHS

1825-1895

One of the forefathers of the modern gay rights movement, German lawyer and author Karl Heinrich Ulrichs was arguably the first individual to publicly 'come out'. Born in 1825, Ulrichs often felt different from other boys and, despite having his first sexual encounter at the age of 14, kept his homosexuality secret for many years. Graduating in history and Latin in 1848, he began his law career in the district of Hildesheim. However, in 1862 he would use his spare time to compose a series of landmark essays on the subject of homosexuality, collected as *Studies On The Riddle Of Male-Male Love*. Written initially under a pseudonym, Ulrichs' papers caused an enormous scandal. Sensing an opportunity to capitalise on this controversy and speak openly, Ulrichs took the unprecedented step of publishing successive works under his own name – a decision that would cost him his career as a lawyer. Undeterred, in 1857 he presented a case to the Congress of German Jurists for the repeal of anti-homosexual laws. Ulrichs faced constant struggle, with his books repeatedly banned or confiscated, and he himself was briefly imprisoned. Believing he had done all he could in Germany, he went into self-imposed exile in Naples, Italy, where he would pass away a short time later in 1895. Now recognised for his huge impact, Ulrichs' writings were the first to argue that homosexuality was an inborn 'condition' and not a learnt 'corruption'.



MAGNUS HIRCHSFELD

1868-1935

Born in 1868 to a Jewish family in Poland, Magnus Hirchsfeld studied hard to become a physician, and early in his career moved to Berlin. A closeted homosexual himself, he would become deeply sympathetic to LGBTQIA+ minorities and founded the Scientific-Humanitarian Committee. This organisation fought hard to end the criminalisation of homosexuality in Germany and raised awareness about the high rate of suicide among homosexuals. In 1919 he founded the Institute for Sexual Science, which provided support and advice, as well as carrying out research. A committed feminist, he would also campaign for the right for contraception and sex education. After the Nazis came to power in Germany in 1933, Hirchfeld's institute was raided and its documentation burnt. He himself was away on a lecture tour and never returned to the country. Hirchsfeld would die of a heart attack in 1935, his immense legacy only now being rediscovered and appreciated.

JACKIE FORSTER

1926-1998

Born in 1926, Jackie Forster was 21 when she had her first lesbian experience. An actor, news reporter and activist, she had been living and travelling the US. Returning to the UK in 1964, she became involved in the Minorities Research Group and wrote occasionally for its pioneering publication, *Arena Three*. It was the closure of this in 1971 that would inspire her to create *Sappho*. Named after the poet Sappho of the island of Lesbos, the magazine had a more progressive feminist voice than its predecessor. Forster would distribute the magazine in venues such as Gateways (a London nightclub and the oldest lesbian club in the world), and at its height, *Sappho* had a circulation of 1,000. In her later years Forster was instrumental in the work of the Lesbian Archive And Information Centre. Unapologetic and not afraid to say the truth just as she saw it, Forster fought tirelessly against stereotypes and oppression.

Courtesy of wiki/James Steakley

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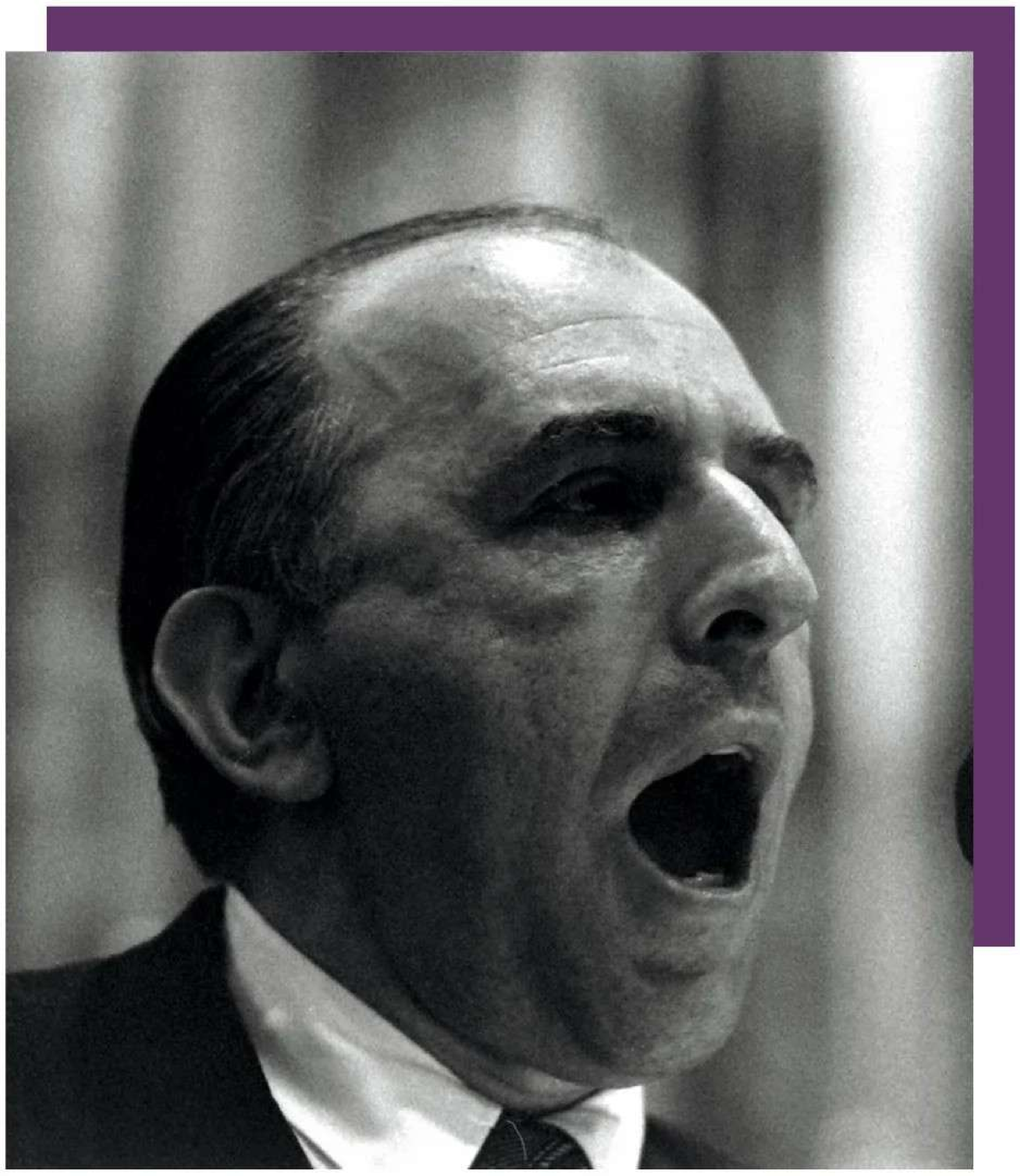
FRANK KAMENY

1925-2011

In 1957, due to his sexuality, Frank Kameny was dismissed from his position as an astronomer in the US Army's Map Service. Kameny, however, was not someone to let injustices go unanswered and immediately devoted his life to activism. After having his initial appeals rejected, he began a 60-year campaign against the prejudice and inequality directed towards homosexuals. He started by joining the Mattachine Society, founded in 1950 and one of the earliest gay rights organisations in the United States. In 1961 Kameny worked with the society to launch a campaign of pickets targeting some of the centres of power. This began with a picket line outside the White House in 1965, and then expanded to target The Pentagon, United States Civil Service Commission and Philadelphia's Independence Hall. Parallel to this, Kameny was campaigning to overturn the US government's sodomy laws and personally drafted a Bill that would finally pass in 1993. In 1971 he became the first openly gay candidate to run for Congress and when defeated, created the lobbying group The Gay And Lesbian Activists Alliance Of Washington D.C.

One of Kameny's greatest victories involved his tireless work to remove the classification of homosexuality as a mental disorder by the American Psychiatric Association. In 1972, he convinced the association to hold a debate entitled Psychiatry: Friend Or Foe To The Homosexual? After many homosexual psychiatrists refused, Kameny was able to persuade Dr John E Fryer to testify, and the following year the society's *Diagnostic And Statistical Manual Of Mental Disorders* was amended. To LGBTQIA+ people around the world, Kameny is a reminder to never give up and never give in.



LESBIANS & GAYS
SUPPORT THE MINERS

Courtesy of wiki/JohnnyOrr

MARK ASHTON

1960-1987

Mark Ashton was only 23 when he co-founded Lesbians and Gays Support the Miners (LGSM), whose story was told in the 2014 film *Pride*. A committed socialist, he was a member of the Communist Party of Great Britain and general secretary of the Young Communist League.

LGSM was formed with longtime friend Mike Jackson in 1984 after both expressed anger at the Thatcher administration's response to the miners strikes in which all donations to the National Union of Mineworkers were at this point sequestered as part of a government strategy to tackle the strikes. As such, groups supporting the miners were encouraged to 'twin' themselves with a specific mining community, providing direct support instead. LGSM was twinned with Neath, Dulais and the Swansea Valleys Support Groups. The support it provided was unprecedented and culminated in the Pits and Perverts benefit concert headlined by Bronski Beat, not only helping to raise funds for the miners but also providing greater awareness of LGBTQIA+ groups. In 1985, the National Union of Miners attended London Pride and led the parade, and in 1988 joined a campaign to stop Section 28. Ashton passed away in 1987 after being diagnosed with HIV.

TIMELINE OF LGBTQIA+ RIGHTS

Some of the milestones in the fight for LGBTQIA+ rights in the UK and USA

🇬🇧 **1835** James Pratt and John Smith become the last men to be executed in the United Kingdom for homosexuality.

🇬🇧 **1885** Criminal Law Amendment Act is passed, making all sexual acts between men a criminal offence.

🇬🇧 **1895** Oscar Wilde placed on trial for 'gross indecency' after his affair with Lord Alfred Douglas was made public.

🇺🇸 **1953** President Eisenhower signs an executive order banning homosexuals from working for the Federal Government.

🇬🇧 **1957** *Wolfenden Report* suggests decriminalising homosexuality.

🇺🇸 **1961** Illinois becomes the first US state to decriminalise homosexuality.

🇬🇧 **1967** The Sexual Offences Act decriminalises homosexuality.

🇺🇸 **1969** Stonewall Riots: police raid the Stonewall Inn in Greenwich, New York City, leading to protests.

🇬🇧 **1972** London holds its first Pride march.

🇺🇸 **1973** Lambda Legal is founded – the first legal organisation to fight for LGBTQIA+ rights.

CHRISTINE JORGENSEN

1926-1989

"Christine Jorgensen was the first person to become globally famous for having what was then called 'sex change' surgery," says Susan Stryker, professor of gender studies at Yale University. "Born in 1926 in New York to Danish-American parents, she'd always felt feminine as a child and struggled with questions of identity and sexuality. She felt strongly that she wasn't a homosexual man and was attracted to men as a woman."

Jorgensen discovered the possibility of using hormonal treatments to change the appearance of the body. Finding a way to access estradiol, she experimented on herself before a doctor friend suggested that she seek medical treatment in Europe. In 1952, she underwent surgery in Copenhagen.

> "JORGENSEN WAS VERY MUCH A PIONEER IN BEING PUBLIC ABOUT HER IDENTITY"

Stryker first became interested in the Jorgensen story when she was in her teens: "Renee Richards, the trans opthamologist-turned-tennis-pro, was having her big media moment in the 1970s. Newspaper coverage of her would mention that she was the highest-profile transsexual since Christine Jorgensen. That alerted me to the fact that there was something that might be called 'transgender history'. When I was socially transitioning in the late 1980s and early 1990s, as I was finishing my PhD in US history, I decided I wanted to look into Jorgensen's career more deeply, as a kind of 'tip of the iceberg' that could take me towards a submerged and unrecovered trans history."

After her surgery, Jorgensen became something of a media sensation. "It seems that Jorgensen herself leaked her story to the press, though she publicly denied this throughout her life," Stryker explains. "The story immediately became a global sensation. However, whilst the press coverage started out being relatively euphoric and ecstatic – reporting on a marvel of the age – it gradually became sensationalistic and exploitative. By the summer of 1953, the reporting questioned whether she was 'really' a man and insinuated that it was some kind of publicity stunt. It made crude jokes and promulgated ill-formed distinctions between physical intersex conditions, homosexuality and transvestitsm, arguing Jorgensen couldn't be who she said she was. But she never entirely left the public spotlight. She had a career as a nightclub entertainer for a decade, wrote a best-selling autobiography, and had a successful career on the college lecture circuit.

"If she hadn't died early, of cancer at age 62 in 1989, she would have made it into the new 'transgender' frame of reference that emerged in the early 1990s and would undoubtedly have been lionized by a whole new generation.

"Jorgensen was very much a pioneer in being public about her identity. In her post-transition correspondence with her medical team in Denmark, she explicitly noted that she thought she needed to be a good role model for people in a situation similar to hers. She definitely had a 'respectability politics' mindset. She worked behind the scenes with people like Abigail van Buren, the nationally syndicated 'Dear Abby' advice columnist, to help steer inquiring readers with gender questions to the relevant professionals. And in later years she appeared at fundraisers for AIDS charities. She was less a firebrand activist than a person who sought to live an open and proud life that could be emulated by others."

Stryker adds that Jorgensen has a mixed legacy: "On one hand, she's remembered as a brave pioneer. On the other hand, she's critiqued for her unacknowledged white privilege, her US-centrism, her perpetuation of beauty norms, her tendency to exoticise the many foreign places she travelled in a frankly orientalist or colonialist manner, the way her defensiveness about not being a gay man could sometimes shade into homophobia, and her quiet 'good girl' public persona. All of those critiques have merit. As a historian, I think it's also important to recognize the ways that people were a product of their times without excusing them, and to understand what made them significant in their historical context." ▶

1973 American Psychiatric Association removes homosexuality from its list of mental disorders.

1974 Kathy Kozachenko becomes the first openly LGBTQIA+ individual elected to political office in the US.

1978 Openly gay San Francisco city supervisor Harvey Milk is shot dead. In tribute to Milk, Gilbert Baker creates the rainbow flag.

1982 Wisconsin outlaws discrimination based on sexuality.

1988 Section 28 is introduced, banning councils and schools from teaching and 'promoting' homosexuality.

1993 President Clinton introduces the 'Don't Ask, Don't Tell' policy for homosexuals in the US military.

1995 Hate Crimes Sentencing Enforcement Act passed.

2004 First same-sex marriage in the US.

2004 The Civil Partnership Act grants same-sex civil partnerships with the same rights as married couples.

2013 Marriage (Same Sex Couples) Act allows same-sex marriage in the UK.

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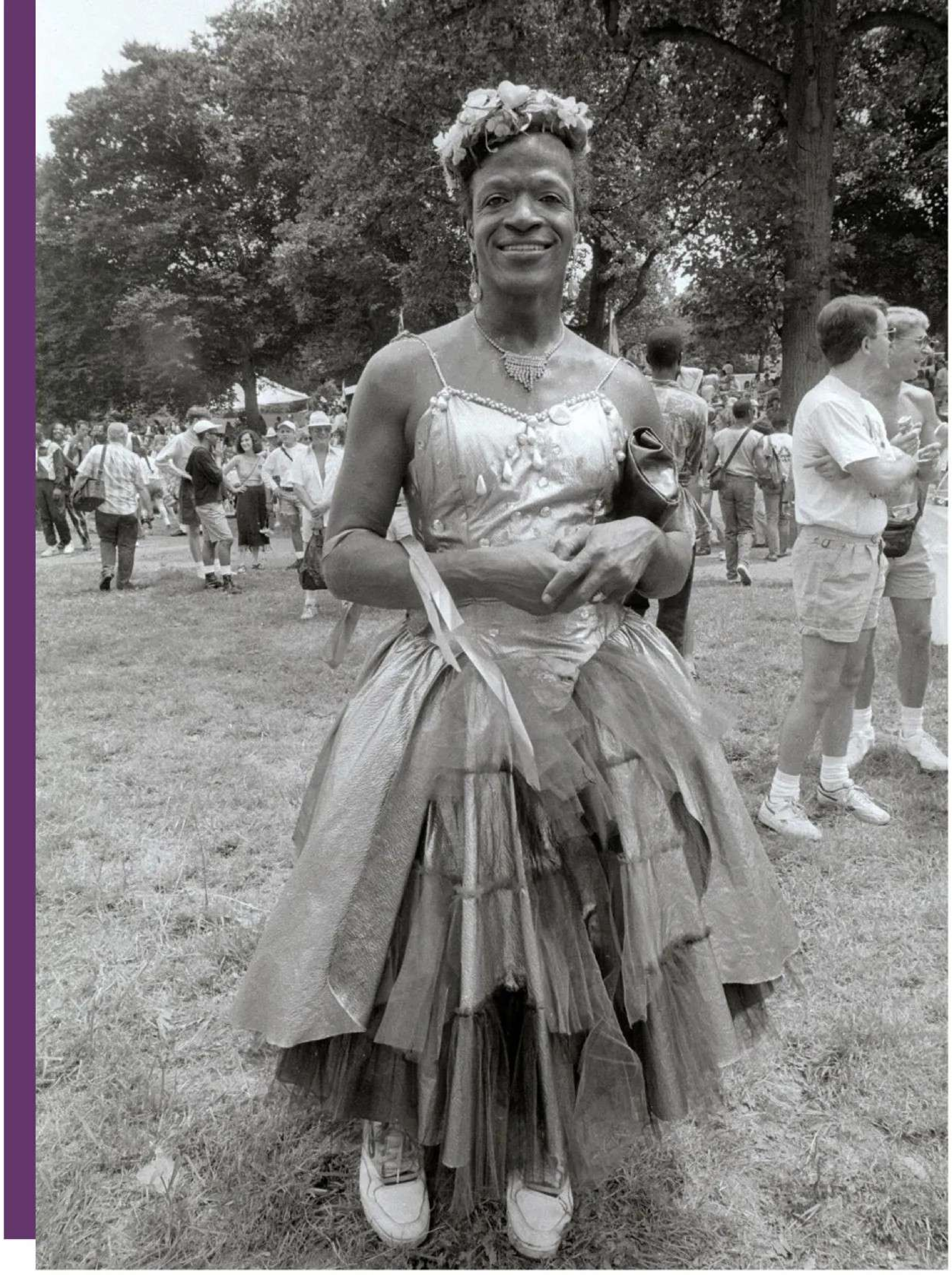


MARSHA P JOHNSON

1945-1992

A founding member of the Gay Liberation Front and a key instigator in the Stonewall Riots, self-identifying drag queen Marsha P Johnson was a pioneer of LGBTQIA+ activism. In 1970 she founded STAR (Street Transvestite Action Revolutionaries), a radical political collective that also provided housing and support to homeless LGBTQIA+ people. Working alongside friend and fellow activist Sylvia Rivera both, due to their LGBTQIA+ identities, had regularly experienced homelessness themselves. Often, when they were able to stay in a hotel room, they would sneak homeless friends in, supposedly up to 50 in a room. The intent of STAR was to obtain a building that could be used to provide temporary respite for such individuals. After hosting a dance, they were able to purchase a rundown four-bedroom apartment that they worked to repair and refurbish. The STAR house lasted only a year, but was influential in its concept. The movement then shifted its focus and sought greater recognition for trans individuals, not only within society at large but within the gay liberation movement itself. STAR would see a sharp decline in the following years, but Johnson continued her activism for the LGBTQIA+ community with the AIDS Coalition To Unleash Power, or ACT UP. Known for her optimistic attitude, no matter the prejudice she faced, Johnson would regularly state that the 'P' stood for 'Pay it no mind'.

FACING THE CHALLENGES OF TODAY

WE SPEAK TO THE TREVOR PROJECT ABOUT THEIR IMPORTANT WORK

What is The Trevor Project?

The Trevor Project is the world's largest suicide prevention and crisis intervention organisation for LGBTQ young people.

Tell us about how the organisation came into being?

In 1994, a short film titled *Trevor* was released and it went on to win the Academy Award for Best Live Action Short Film. Upon securing an airing of the short film on HBO with Ellen DeGeneres hosting, the creators of *Trevor* discovered that there was no real place for young people like Trevor to turn to when facing similar challenges around LGBTQ identity. The Trevor Project was officially founded on 25 March 1998. And on 11 August 1998, *Trevor* was broadcast on HBO alongside the launch of TrevorLifeline, the first 24/7 national lifeline supporting LGBTQ youth who are in crisis. The first phone calls were answered that night.

Could you explain some of the reasons why suicide rates are high among LGBT+ youth?

LGBTQ young people are not prone to suicide because of their sexual orientation or gender identity – they are at a higher risk of suicidality because of increased experiences of internalised stigma, discrimination and rejection from others. The Trevor Project estimates more than 1.8 million LGBTQ youth between the ages of 13 and 24 in the US seriously consider suicide each year. And based on data from the Centers For Disease Control And Prevention, we know that LGBTQ youth are more than four times more likely to attempt suicide compared to their peers. But we also know from our research that LGBTQ youth who report having at least one accepting adult were 40% less likely to report a suicide attempt in the past year.

What are some examples of the work carried out by The Trevor Project?

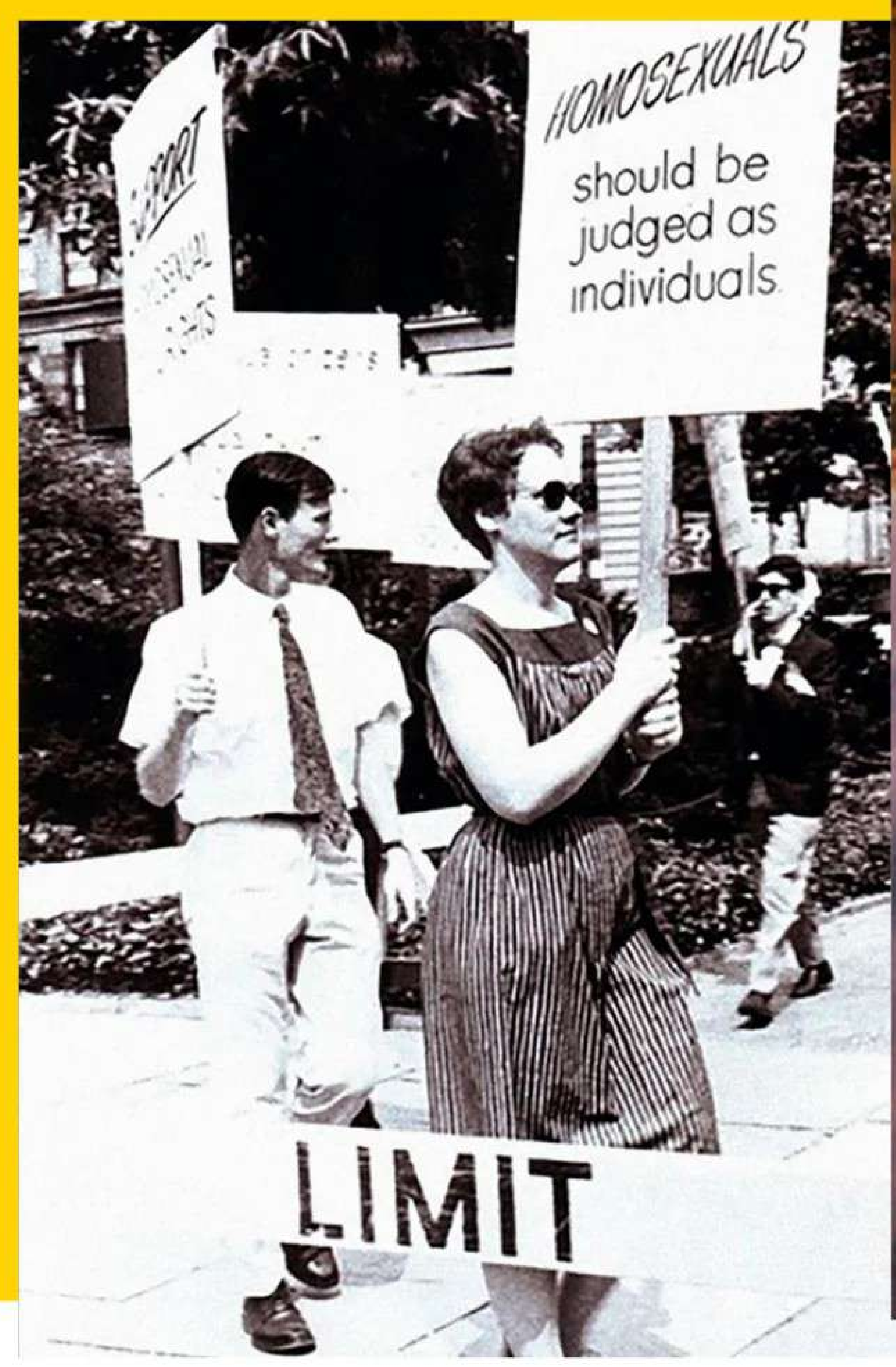
For the last 22 years, The Trevor Project has worked to save young lives by providing support through free and confidential suicide prevention and crisis intervention programmes on platforms where young people spend their time: a 24/7 phone lifeline, chat and text. The organisation also runs TrevorSpace, the world's largest safe space social networking site for LGBTQ youth, and operates innovative education, research and advocacy programmes.

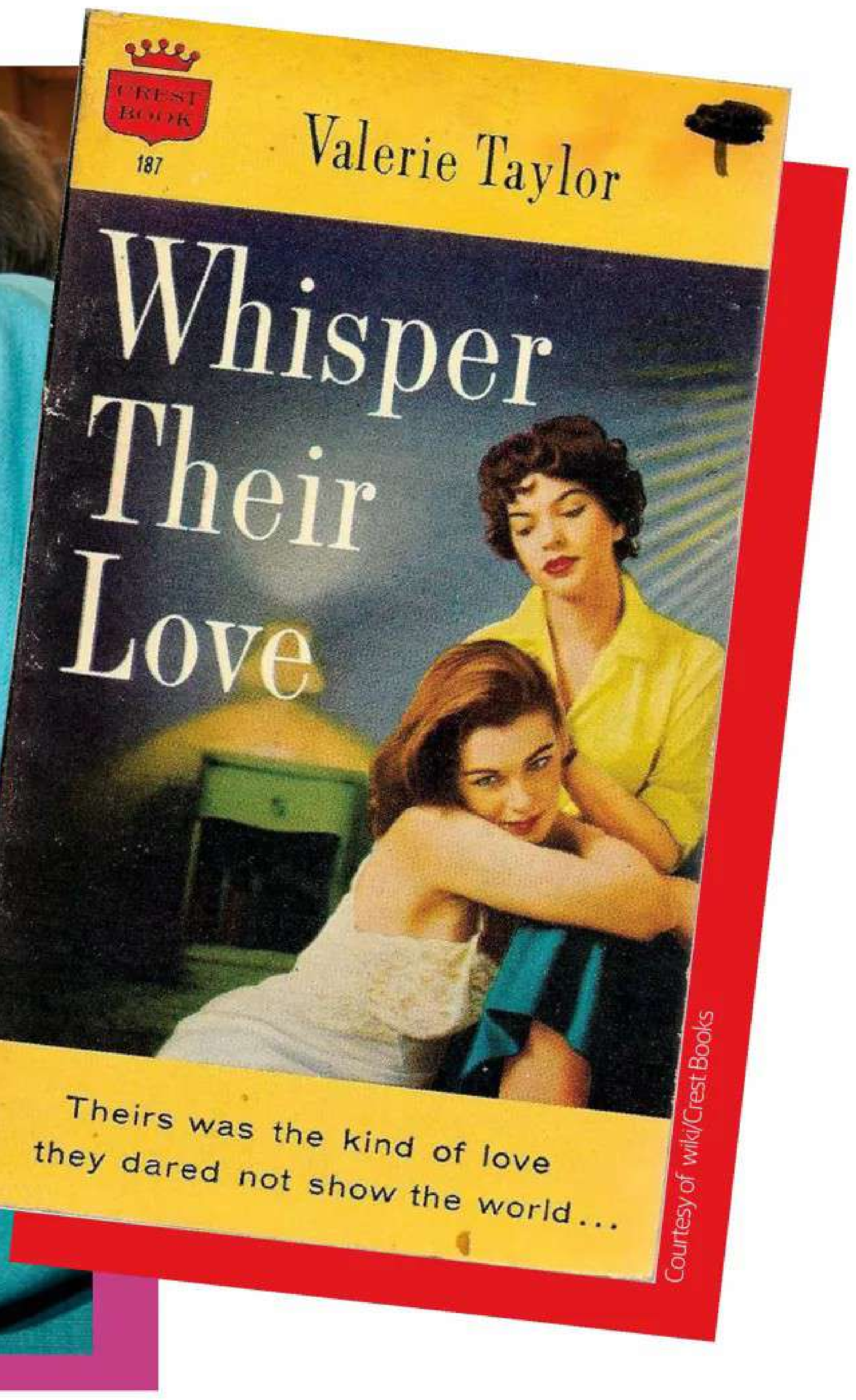
© The Trevor Project

THE TREVOR PROJECT
Saving Young LGBTQ Lives

THE DAUGHTERS OF BILITIS

VALERIE TAYLOR **1913-1997**, PHYLLIS LYON **1924-2020**, DEL MARTIN **1921-2008**, BARBARA GITTINGS **1932-2007**


HOMOSEXUALS should be judged as individuals
LIMIT


CREST BOOK
187
Valerie Taylor
Whisper Their Love
Theirs was the kind of love they dared not show the world...

Courtesy of wiki/Crest Books

One of the largest innovations during the LGBTQIA+ rights movement of the 1950s to the 1970s was the use of writing. The Daughters Of Bilitis, a US-based lesbian activist group that began in 1955, published *The Ladder*, a highly successful magazine. *The Ladder* built on a tradition of LGBTQIA+ women using the written word to express lesbian relationships.

"Some of the women who helped bring an awareness of a lesbian lifestyle into a wider public consciousness were those who wrote pulp novels," says historian Marcia M Gallo. "Valerie Taylor, through writing about taboo subjects, formulated an idea of a woman who is not the norm, a woman outside the social structure of the era, not simply the typical housewife but who has lesbian lovers. Taylor wrote seven lesbian-themed paperback novels and became involved with the Daughters Of Bilitis and their newsletter *The Ladder*."

Gallo is the author of *Different Daughters: A History Of The Daughters Of Bilitis And The Rise Of The Lesbian Rights Movement*, and personally knew and interviewed many of its key members. "I was born in 1961 and come from Wilmington, Delaware. I grew up Catholic, went to Catholic school but it was the 1970s and I started to realise that there was a big world out there," she explains. "I moved to San Francisco with friends and I started to explore lesbian relationships myself. Here, I worked at the American Civil Liberties Union, one of the few places where you could be out, so many women and men who were part of the early gay rights movement were members. Through my work with ACLU, I was able to meet Phyllis Lyon and Del Martin, two of the founders of the Daughters Of Bilitis."

The Ladder began in 1956 to publicise the activities of the group, which were almost strictly social. "They really wanted a place where women could gather together with other women safely, meet friends, lovers, and have a community," Gallo says. "Initially, it was secret and it was only when they were having difficulty getting members that they put something in writing that explained what they were about. So that was the genesis of the first ongoing lesbian magazine, running until 1972. They were able to publish some really bad poetry, as well as some really amazing short stories from both budding and famous authors. They turned what had been this little broadsheet into a well-respected magazine.

"One of the women who had one of the biggest impacts on the magazine was Barbara Gittings, who started editing in 1963. Her first innovation was to put 'Lesbian Review' on the cover. She wanted it to be clear that this was a magazine by and for lesbians, which was very controversial within the organisation, but she prevailed. Her second innovation was to put photographs of real lesbians on the cover. They decided they wanted to show the women who were part of the organisation and the lesbian rights movement. That was a huge change at that time. As a result, many writers started to shift from pseudonyms to coming out and being open about who they were.

"*The Ladder* also helped introduce American readers to *Arena Three* magazine and the work of the Minorities Research Group. It really had this phenomenal impact and laid the basis for a number of other publications to rise up throughout the 1970s and 1980s." 🏳️‍🌈

> "SOME OF THE WOMEN WHO HELPED BRING AN AWARENESS OF A LESBIAN LIFESTYLE INTO A WIDER PUBLIC CONSCIOUSNESS WERE THOSE WHO WROTE PULP NOVELS"

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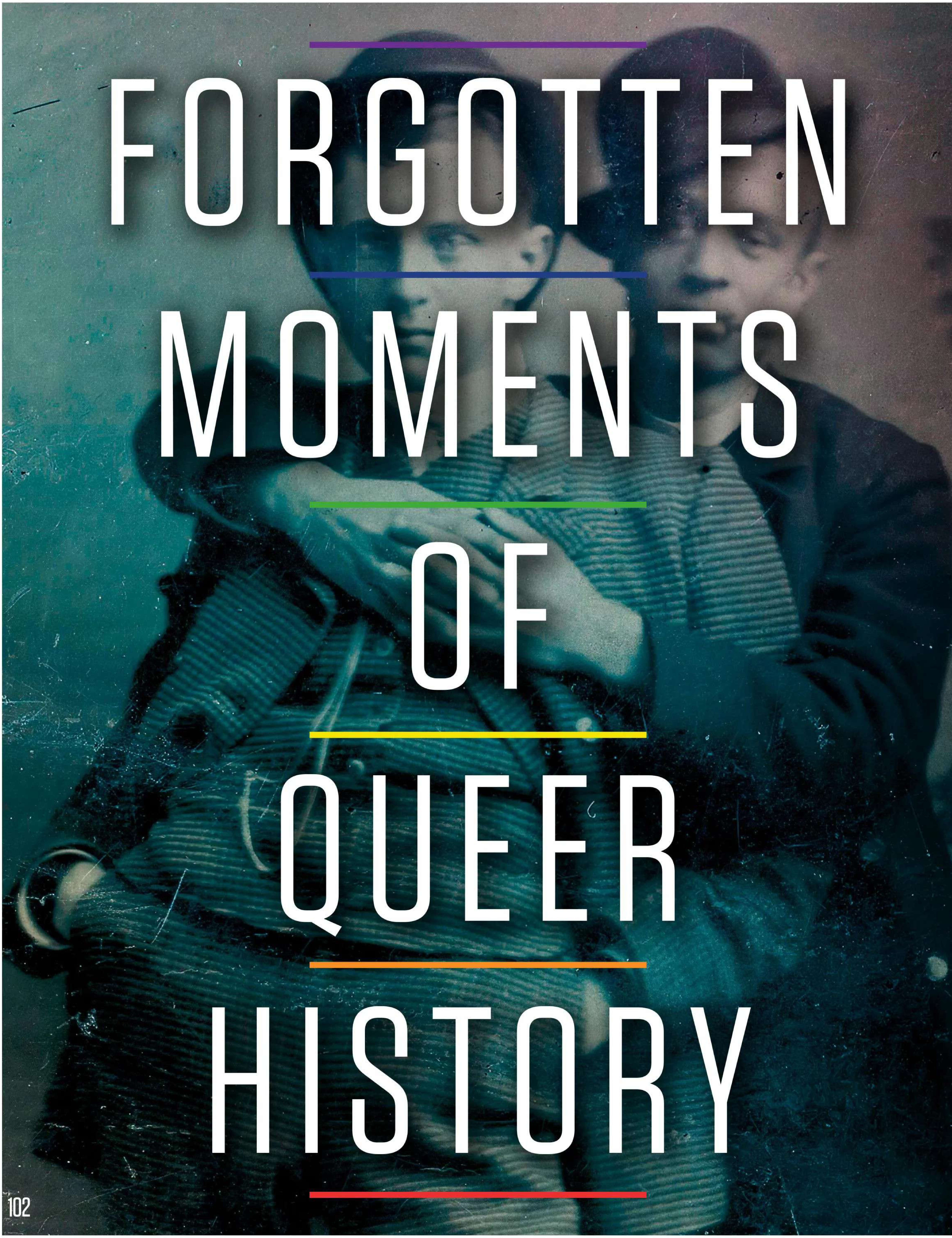
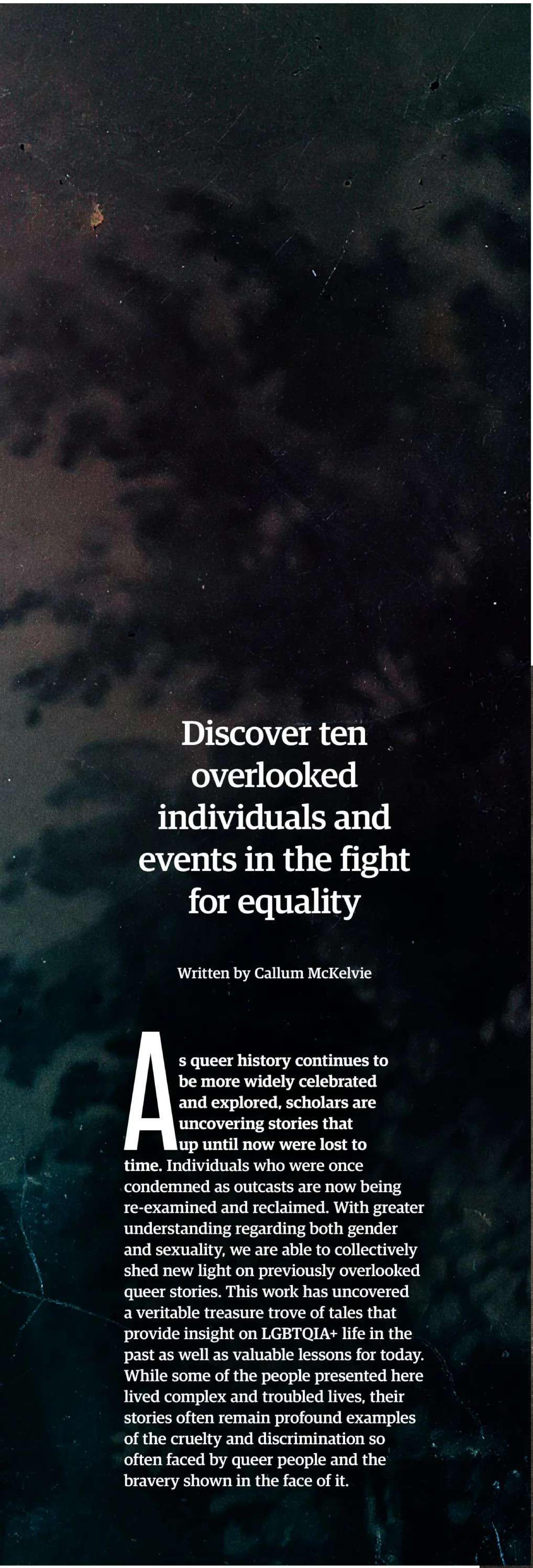


FORGOTTEN MOMENTS OF QUEER HISTORY



Discover ten overlooked individuals and events in the fight for equality

Written by Callum McKelvie

As queer history continues to be more widely celebrated and explored, scholars are uncovering stories that up until now were lost to time. Individuals who were once condemned as outcasts are now being re-examined and reclaimed. With greater understanding regarding both gender and sexuality, we are able to collectively shed new light on previously overlooked queer stories. This work has uncovered a veritable treasure trove of tales that provide insight on LGBTQIA+ life in the past as well as valuable lessons for today. While some of the people presented here lived complex and troubled lives, their stories often remain profound examples of the cruelty and discrimination so often faced by queer people and the bravery shown in the face of it.

EXPERT BIOS

Image source: Holly Hunter

DR ELLIOT EVANS

Elliot Evans is the author of *Queer Permeability: The Body in French Queer Thought from Wittig to Preciado* (2020). They teach on the Master's programme in Sexuality and Gender Studies at the University of Birmingham (UK) and are co-organiser of the interdisciplinary seminar series Critical Sexology.

age source: M Sharkey

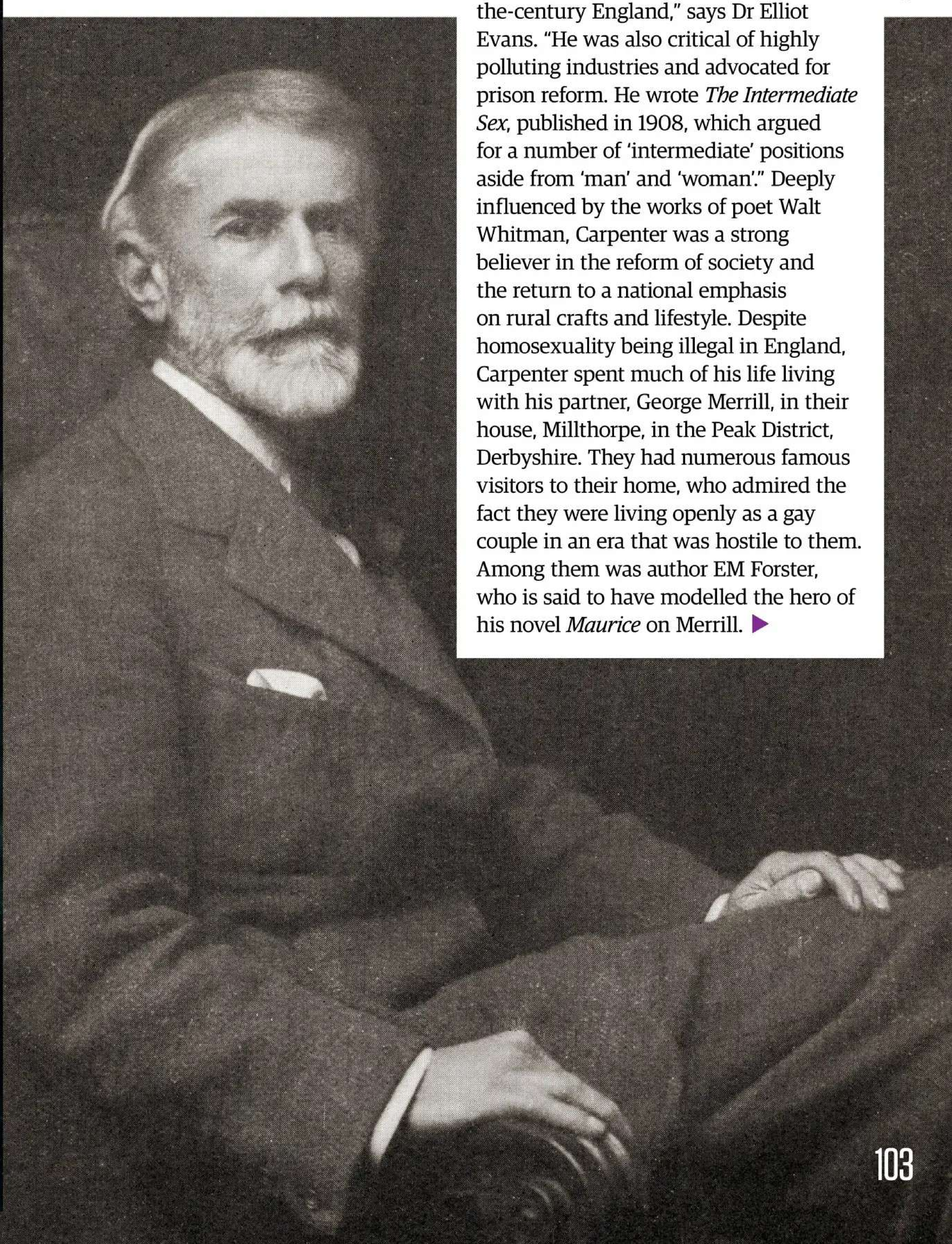
HUGH RYAN

Hugh Ryan is a historian, curator and writer, and the author of *The Women's House of Detention: A Queer History of a Forgotten Prison.*

EDWARD CARPENTER

The openly gay man who defied the laws of Victorian Britain and advocated for the acceptance of queer individuals

During the 1800s and early 1900s, Great Britain was not a welcoming place to LGBTQIA+ people. In 1895, famed Irish poet and playwright Oscar Wilde was placed on trial for 'gross indecency', creating a national scandal. It may come as something of a shock to discover that a mere 13 years later Edward Carpenter, an openly gay man, published a book entitled *The Intermediate Sex* that argued that homosexuality was a legitimate love that needed to be accepted. "Carpenter was a socialist, a vegetarian and a campaigner for gay rights in turn-of-the-century England," says Dr Elliot Evans. "He was also critical of highly polluting industries and advocated for prison reform. He wrote *The Intermediate Sex*, published in 1908, which argued for a number of 'intermediate' positions aside from 'man' and 'woman'." Deeply influenced by the works of poet Walt Whitman, Carpenter was a strong believer in the reform of society and the return to a national emphasis on rural crafts and lifestyle. Despite homosexuality being illegal in England, Carpenter spent much of his life living with his partner, George Merrill, in their house, Millthorpe, in the Peak District, Derbyshire. They had numerous famous visitors to their home, who admired the fact they were living openly as a gay couple in an era that was hostile to them. Among them was author EM Forster, who is said to have modelled the hero of his novel *Maurice* on Merrill. ▶



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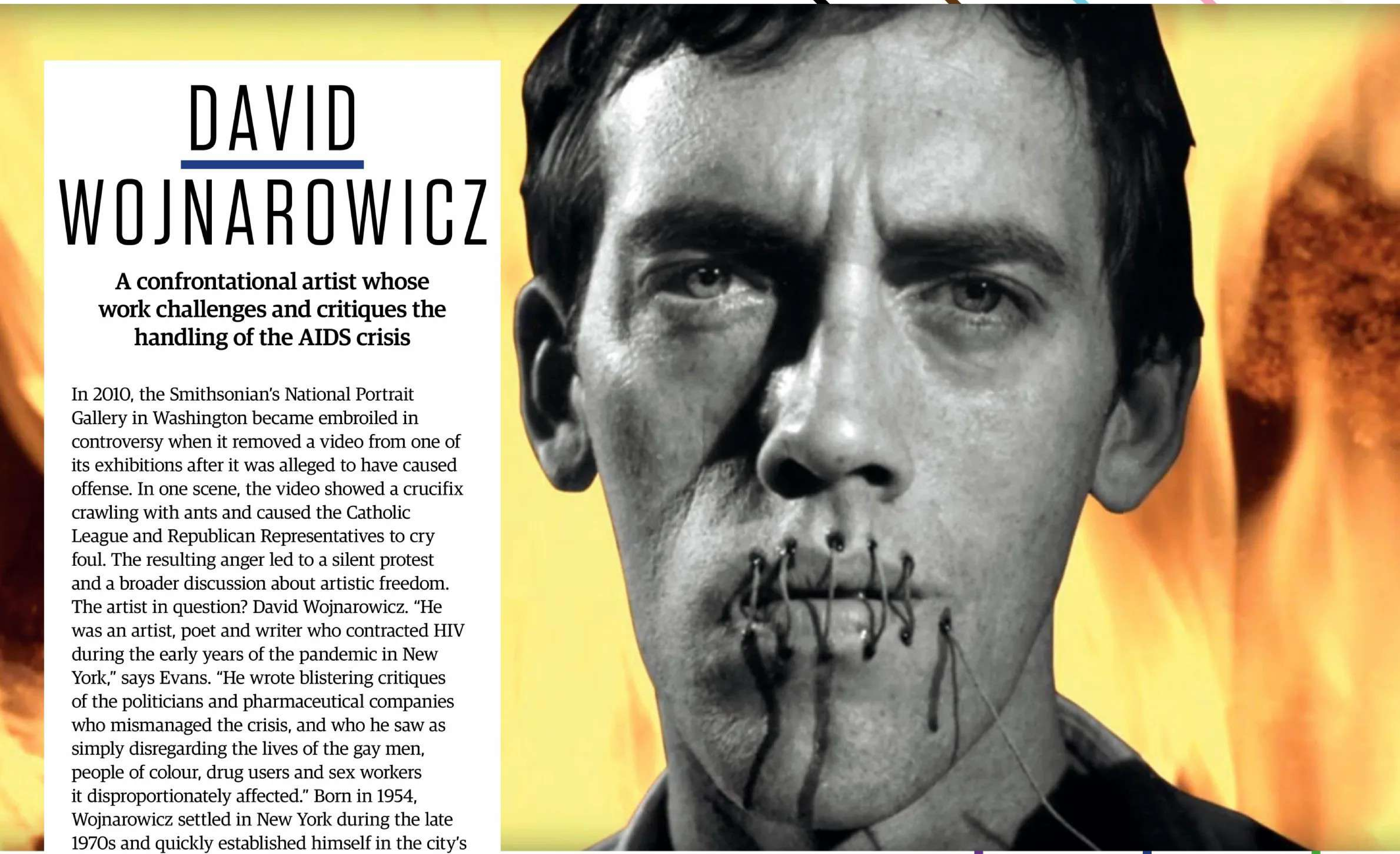
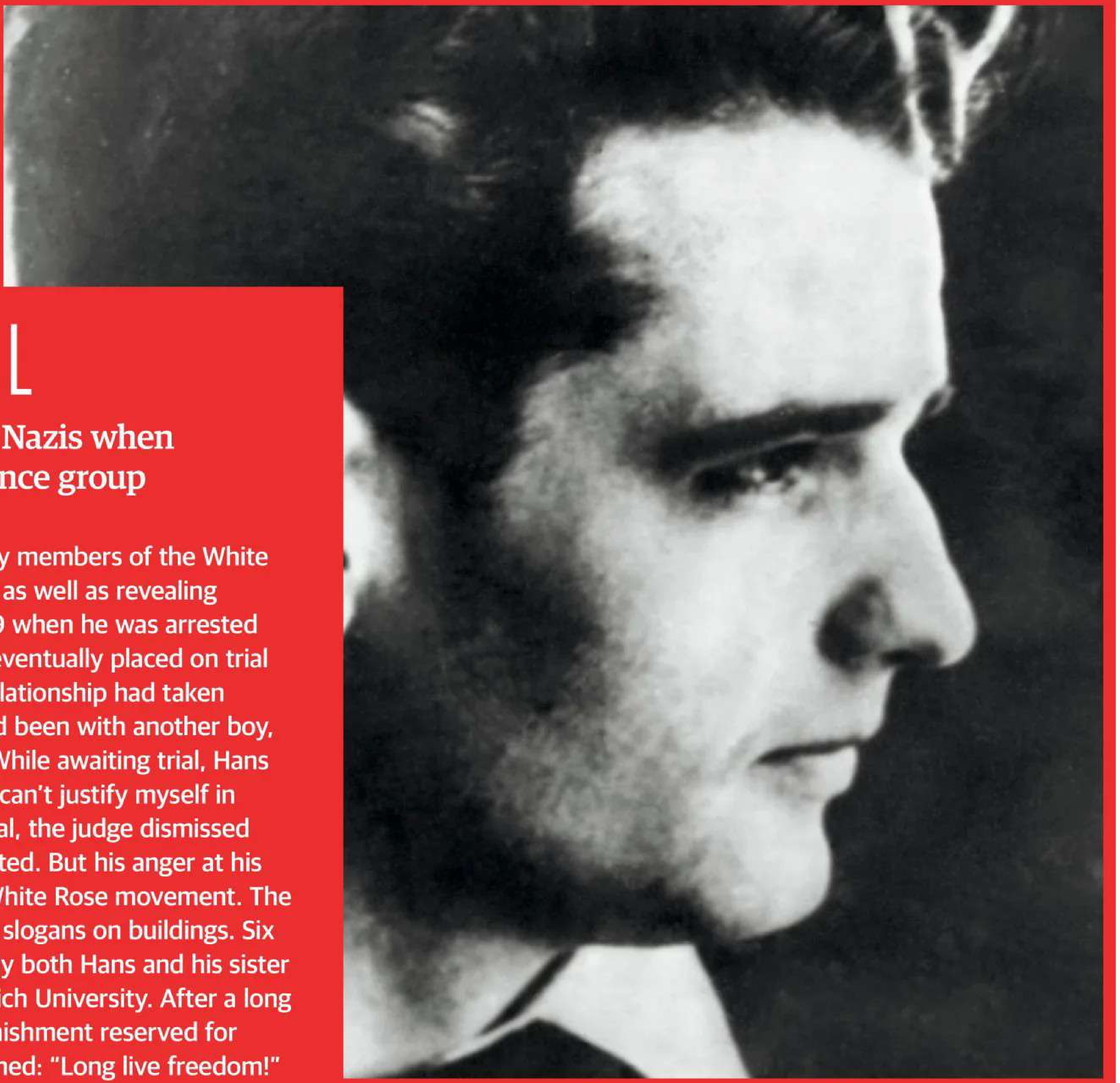
DAVID WOJNAROWICZ

A confrontational artist whose work challenges and critiques the handling of the AIDS crisis

In 2010, the Smithsonian's National Portrait Gallery in Washington became embroiled in controversy when it removed a video from one of its exhibitions after it was alleged to have caused offense. In one scene, the video showed a crucifix crawling with ants and caused the Catholic League and Republican Representatives to cry foul. The resulting anger led to a silent protest and a broader discussion about artistic freedom. The artist in question? David Wojnarowicz. "He was an artist, poet and writer who contracted HIV during the early years of the pandemic in New York," says Evans. "He wrote blistering critiques of the politicians and pharmaceutical companies who mismanaged the crisis, and who he saw as simply disregarding the lives of the gay men, people of colour, drug users and sex workers it disproportionately affected." Born in 1954, Wojnarowicz settled in New York during the late 1970s and quickly established himself in the city's East Village art scene. His most famous work, *A Fire In My Belly*, is the same piece that caused the 2010 controversy, a short black-and-white film mostly created between 1986 and 1987 that was unfinished at the time of Wojnarowicz's death in 1996. "Wojnarowicz's work is by no means 'comfortable' to read or to look at," says Evans. "But its darkness holds a huge amount of power."





HANS SCHOLL

The openly gay man who defied the Nazis when he founded the White Rose resistance group

Along with his sister, Sophie, Hans Scholl was one of the key members of the White Rose – a resistance group that openly denounced the Nazis as well as revealing details about the Holocaust. Hans, born in 1918, was only 19 when he was arrested for membership of a forbidden youth movement, but was eventually placed on trial for engaging in a homosexual affair when he was 16. The relationship had taken place when Hans was a member of the Hitler Youth and had been with another boy, who later divulged details of the romance to the Gestapo. While awaiting trial, Hans wrote to his parents that he was "not afraid," and "even if I can't justify myself in an open court, I can justify myself to myself." During the trial, the judge dismissed the relationship as a "youthful failing," and Hans was acquitted. But his anger at his treatment, as well as that of others, led him to create the White Rose movement. The group distributed leaflets and sprayed anti-Nazi graffiti and slogans on buildings. Six pamphlets were published in their thousands, but eventually both Hans and his sister were caught and arrested while distributing leaflets at Munich University. After a long trial both were sentenced to execution by beheading, a punishment reserved for 'political traitors'. As he was led to his death, Scholl proclaimed: "Long live freedom!"

ROBERTA COWELL

The first British woman to undergo male-to-female gender reassignment surgery was also a WWII pilot and racing driver

In 1950, Roberta Cowell, born Robert, met Michael Dillion, a female-to-male trans person and physician who was the first British person to undergo phalloplasty surgery. After lengthy talks with Dillion, Cowell decided to have gender reassignment surgery herself, performed by Sir Harold Gillies, considered by many to be the father of plastic surgery. As news of the operation became public, Cowell faced constant shaming and transphobia, as well as struggling financially due to a lack of work. This may have led to Cowell's views towards gender reassignment surgery changing in her later years, stating: "Many of those people will regret the operation later. There have been attempted suicides." In 1972, Cowell also said that she had a rare chromosomal disorder known as 'XX Male Syndrome' and that individuals with XY chromosomes who underwent gender reassignment surgery had turned themselves into "freaks." Why Cowell felt the need to distance herself from other trans individuals remains unknown, though it's possible it may have been linked to the discrimination and abuse she faced in the years after her operation. After a final interview in 1972, Cowell retired from public life and for a long time was all but forgotten. It was only in 2013, two years after her death, that the *Independent* newspaper reported her passing. Despite Cowell's later views, her transition remains an important moment in the history of transgender British people.

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HARRY ALLEN

This female-to-male trans individual was a rebel of the Pacific Northwest

Born Nell Pickerell in 1882, Harry Allen (sometimes Livingstone) lived as a man when to do so was not socially acceptable. The media of the time had little understanding and even less respect for a trans individual and portrayed Allen as a fragrant seducer and womaniser. Allen had a difficult childhood, with a father who was abusive and an alcoholic. At 18, the troubled young man left home and almost immediately gained the attention of the press as a subject of whimsy and amusement due to their being seen as a woman wearing men's clothing. Allen reportedly left a trail of broken hearts and a number of newspaper stories of attempted suicides by women who'd fallen in love with him. The press suggested that this was due to Allen being trans and turned him into a figure of notoriety. Allen had legitimate explanations for the stories and solid denials for those that the papers had flagrantly made up. Despite this, Allen soon developed a reputation as an outlaw. His reputation made him a target for law enforcement and he regularly found himself arrested and imprisoned. In the early 1910s, Allen was interviewed by Miriam Van Waters, a prison reformer and anthropologist, who upon meeting Allen stated that his criminal record was "the result of discrimination." Allen passed away in 1922 at the age of 40. He remains an important example of the damage that can be caused by media and societal discrimination and abuse towards trans individuals. ▶

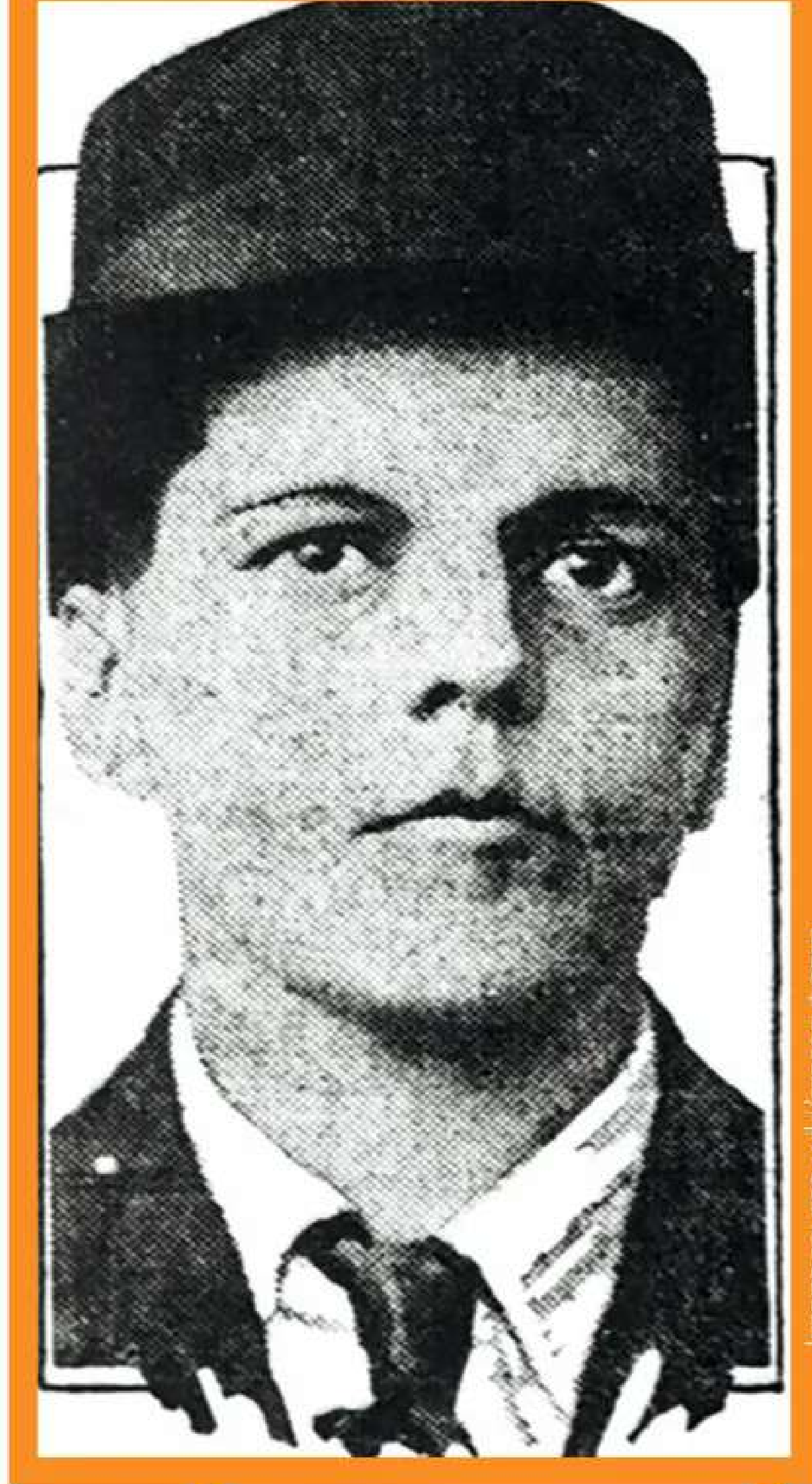


Image source: wiki/crosscut.com

GLADYS BENTLEY

A 1930s lesbian singer and performer who often wore a top hat and cane and was flanked by a troupe of drag queens

Often seen performing in her signature white tuxedo and top hat, with her cane while singing racy and provocative songs, Gladys Bentley was a star of 1930s New York nightlife. Bentley began her musical career in Harlem at 'rent parties', events where people would help to pay for their lodgings by hosting large house parties with alcohol and live music, charging for admission. She soon began performing in clubs where she developed a unique style, dressing in traditional men's evening wear, something that at the time was still seen as taboo. Often advertised as a 'male impersonator' due to her deep booming voice as well as her aforementioned clothing, Bentley overtly flirted with women in the audience, giving her acts an even more salacious edge. Bentley was always open and frank about her sexuality, appearing to have fun in baiting the press who hounded her. Once, Bentley even informed the gossip column of a magazine that she had got married to a white woman. Although the marriage appears never to have taken place, she delighted in toying with the more prudish members of the press. In the 1950s, the anti-communist sentiment that swept the United States was accompanied by an anti-gay one, and Bentley claimed to have undergone conversion therapy, as well as marrying a man. However, she remains an astounding example of a woman who openly flaunted her sexuality and used performance as a means to defy convention.

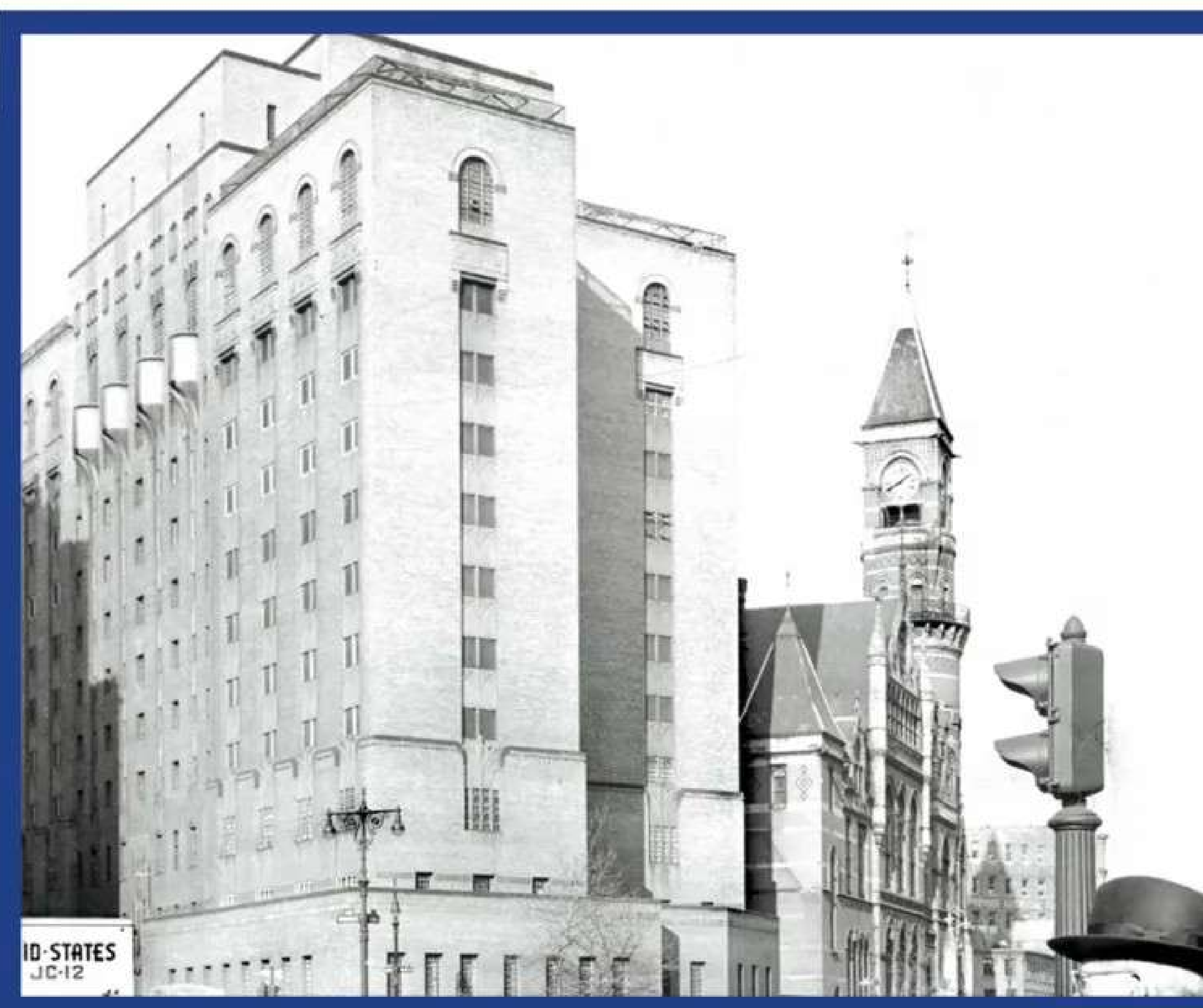
CLAUDE CAHUN

An artist who used their work as a weapon against the Nazis

Being a surrealist artist whose work explored gender and sexuality in the first half of the 20th century would have always required courage, but doing so under the iron fist of the Nazis shows the extreme bravery of Claude Cahun. Cahun, born Lucy Renee Mathilde Schwob in 1894, is described by the Archives of Women Artists Research and Exhibitions as 'the Queen of the photographic self portrait', and they used their art to fight back against the Nazis. "Cahun was a writer, photographer and artist of the avant-garde," explains Evans. "They were born in France but moved to Jersey, and were active in the resistance when the island was occupied by the Nazis." Here Cahun, along with their partner Marcel Moore, created anti-Nazi photomontages, which they left to cause distrust and anxiety among the troops. They also created leaflets to distribute among the locals of Jersey, and such was the impact of their work that the Nazis believed the couple to be the leaders of a large-scale resistance group. Cahun and Moore were arrested and sentenced to death, but were saved when the island was liberated in 1945. Cahun continued to live and work on Jersey until their death in 1954 at the age of 60. Cahun created numerous works of art that explored sexuality, gender and personality. "They should be remembered for their wonderful spirit of resistance, both in relation to the Nazi occupation but also to the gender and sexual roles expected of them during that period in France," says Evans. "Cahun is not unknown but their bravery and incredible artistic contributions are nowhere near enough celebrated."

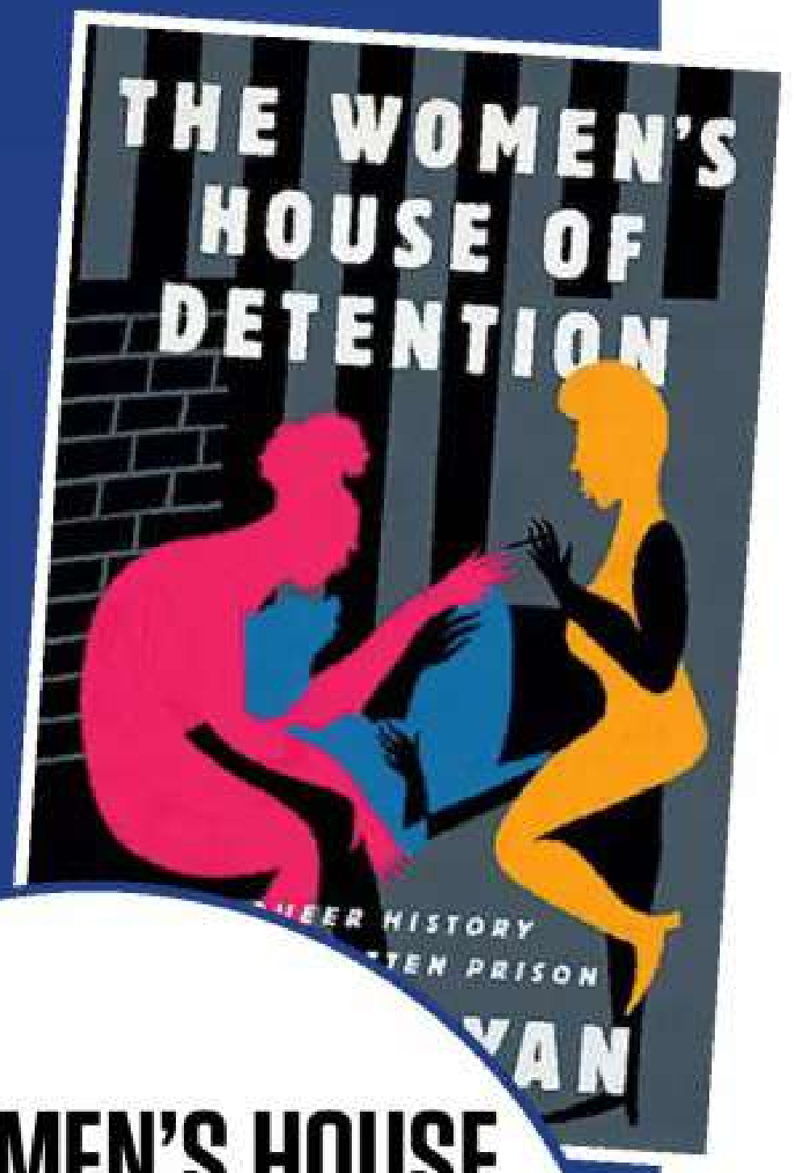
THE WOMEN'S HOUSE OF DETENTION

Between 1932 and 1974, New York was home to a women's prison, which became an oft-forgotten hub of queer culture



For more than 40 years, a severe-looking building dominated the skyline of New York's Greenwich Village: The Women's House of Detention. Famed for its art deco design, this women's prison became something of a hive of both lesbian and trans masculine culture. The detention centre also played a role in one of the most important moments in queer history. "An interesting element of the Stonewall uprising that is really forgotten is that the prison was 500 feet away from the Stonewall Inn," explains Hugh Ryan, author of *The Women's House of Detention*. "In fact, the incarcerated women and trans masculine individuals had windows that looked out onto the street. The night of the riots, there are women who write about seeing a riot inside the prison. In fact, many prisoners set fire to their belongings and threw them out the windows while chanting 'gay rights, gay rights, gay power!'"

The history of the detention centre goes back to the beginning of the 20th century, when New York's 'Night Court' attempted to hold and try suspected sex workers. "There is a law that mandates that there be a convenient detention centre for women, not where they will be incarcerated but where they will be held as they are being tried," says Ryan. However, following the Great Depression, the concept of the detention centre changed and instead it became a prison, holding both those who were awaiting trial and those who had been convicted. Over the following decades, the centre became a place where queer people met like-minded individuals. Incarcerated in 1944 for possession of drugs, Florrie Fisher would later write in her autobiography that: "During the very first sentence I ever served, in the House of D, I discovered I could get emotionally involved with another woman. She was the first of about ten women I had lesbian relationships with during my years in jail." Soon, lesbians and trans masculine people began to refer to the House of D as 'the country club'. It was closed in 1971. Now, more than 50 years after the Stonewall riots, why is the history of The Women's House of Detention largely forgotten? "We don't ever talk about queer people in prisons, it feels like we don't want to talk about them as important to the story of queer history," says Ryan. "They're ancillary, they're part of the riot that are never named. But if we pull the frame back a little bit we see that there is all this stuff that is knitted together."



THE WOMEN'S HOUSE OF DETENTION: A QUEER HISTORY OF A FORGOTTEN PRISON IS OUT NOW FROM BOLD TYPE BOOKS

MARY JONES

This African-American sex worker defied the conventions of 1800s America, despite constant mockery

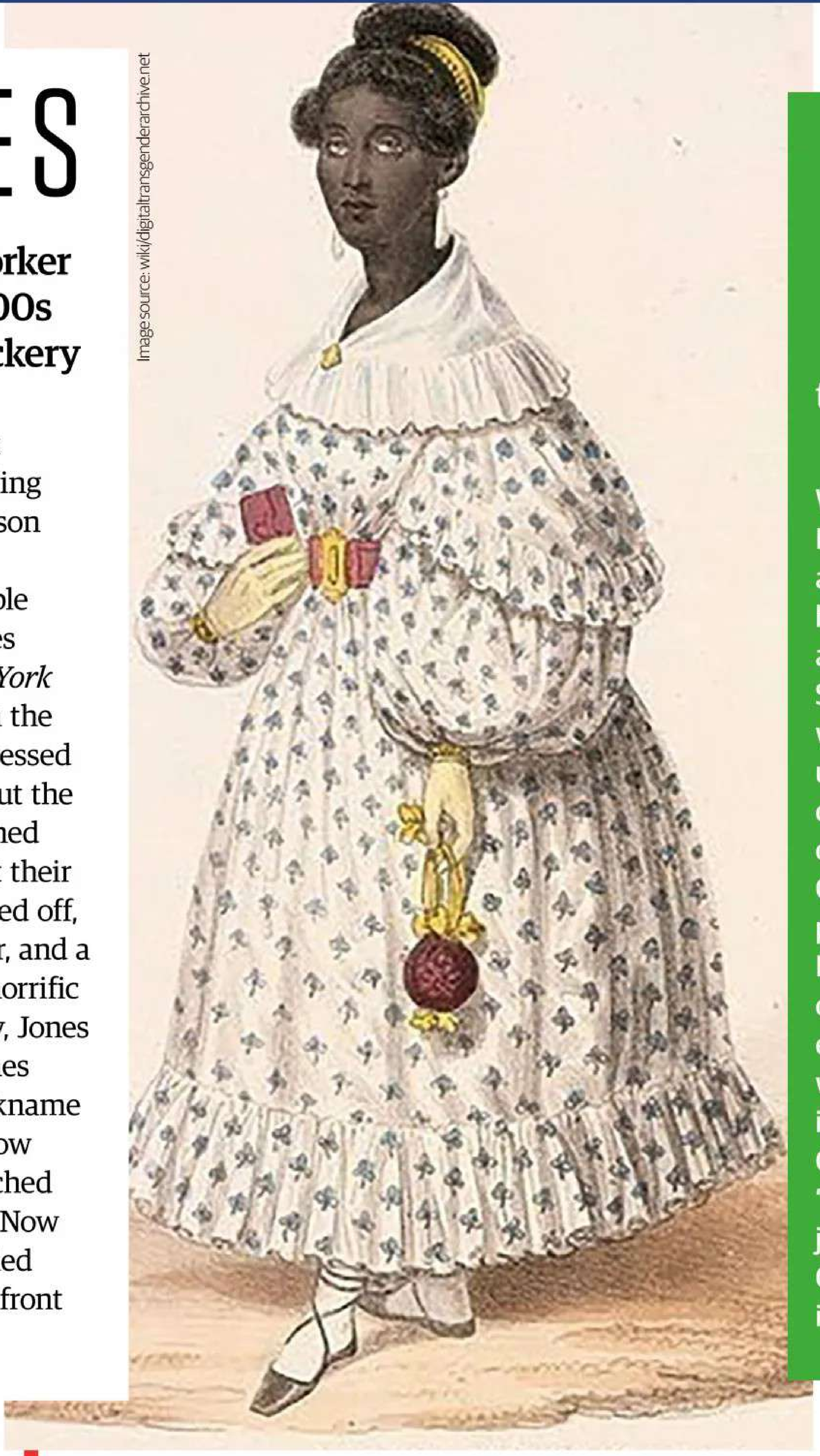
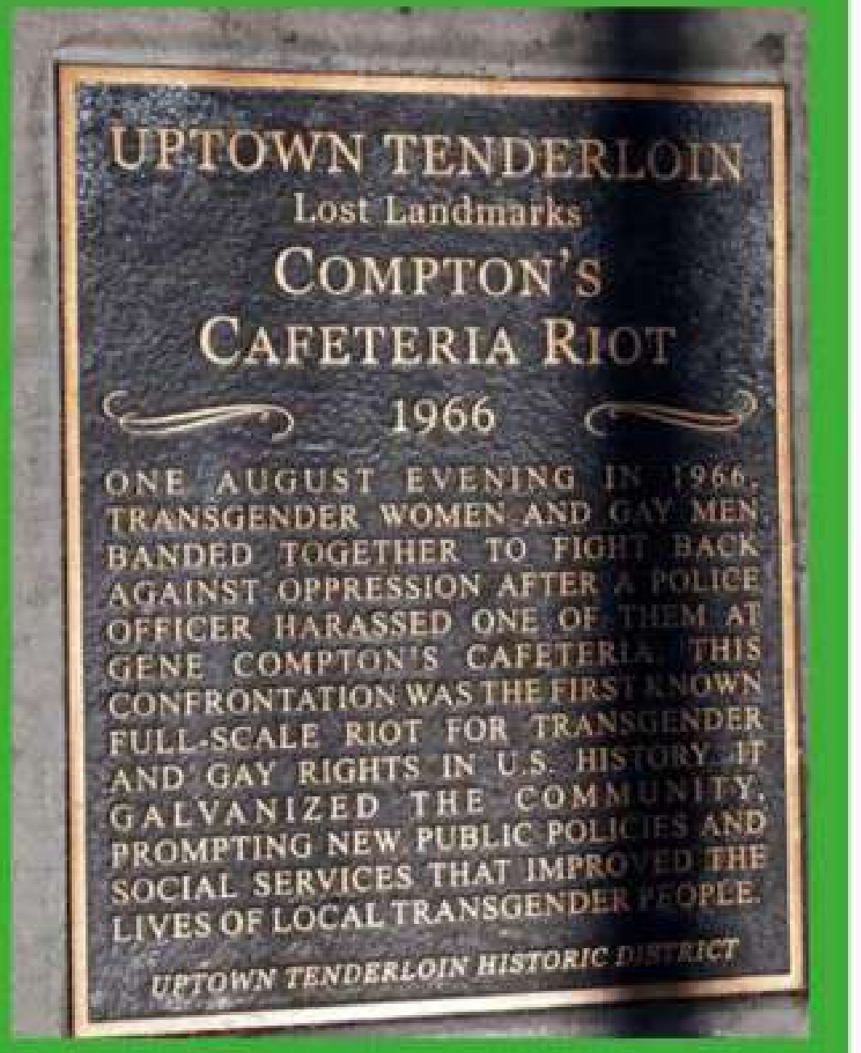


Image source: wiki/digitaltransgenderarchive.net

Born Peter Sewally, Mary Jones was a sex worker who in 1836 was arrested for stealing a wallet from Robert Haslem, a white mason worker. Following their arrest, Jones was searched and it was then that the constable realised Jones was biologically male. Jones appeared in court, according to *The New York Sun*, 'neatly dressed in female attire', with the *New York World* stating that they were dressed 'elegantly, and in perfect style'. Throughout the proceedings, Jones was berated and laughed at, with all manner of cruel jokes made at their expense. At one point, their wig was ripped off, resulting in a tremendous roar of laughter, and a malicious cartoon mocked them as 'the horrific man-monster'. Convicted of grand larceny, Jones was sentenced to five years in prison. Jones was also dubbed 'Beefsteak Pete', the nickname deriving from their prosthetic (possibly cow leather or some other such material) attached to a girdle that imitated female genitalia. Now Jones is remembered as a figure who defied convention, even while being paraded in front of a court and cruelly mocked.

COMPTON'S CAFETERIA RIOT

This act of militant queer resistance in the US was three years before Stonewall



UPTOWN TENDERLOIN
Lost Landmarks
COMPTON'S
CAFETERIA RIOT
1966

ONE AUGUST EVENING IN 1966, TRANSGENDER WOMEN AND GAY MEN BANDED TOGETHER TO FIGHT BACK AGAINST OPPRESSION AFTER A POLICE OFFICER HARASSED ONE OF THEM AT GENE COMPTON'S CAFETERIA. THIS CONFRONTATION WAS THE FIRST KNOWN FULL-SCALE RIOT FOR TRANSGENDER AND GAY RIGHTS IN U.S. HISTORY. IT GALVANIZED THE COMMUNITY, PROMPTING NEW PUBLIC POLICIES AND SOCIAL SERVICES THAT IMPROVED THE LIVES OF LOCAL TRANSGENDER PEOPLE.

UPTOWN TENDERLOIN HISTORIC DISTRICT

While the 1969 Stonewall Riots are rightly regarded as a watershed moment in queer history, three years earlier in a small all-night cafeteria in San Francisco, a group of trans women and queer people stood up to police harassment in what is considered the first recorded act of queer resistance. Compton's Cafeteria was a safe haven for trans individuals, but police regularly raided it and harassed its patrons. During one such raid, a trans woman threw a mug of coffee in the face of one of the officers. Chaos erupted and the violence spilled out into the street, where a police car was set ablaze. Many of those involved were arrested and some were imprisoned. One of Compton's regulars, Felicia Flames, said: "We didn't give a shit about organising, we were just trying to survive." Despite its importance, the Compton's Cafeteria Riot was largely forgotten and is only now being given the attention it deserves. 🏳️‍🌈

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RE-DISCOVERING TRANS HISTORY

As the transgender community faces ongoing challenges, we speak to four leading experts about the importance of trans history and their hopes for the future

Written by Callum McKelvie

With Pride events taking place all over the globe these days, it feels like a time to celebrate LGBTQIA+ lives and promote the ongoing fight for greater freedoms and understanding. It's fascinating to explore often overlooked and sometimes underappreciated historical perspectives from this community. However, currently, trans people have been the focus of a slew of negative press and attention. In this climate of rising anti-trans sentiment, it is important to listen to the stories of trans people and look at historical examples of trans lives. We spoke to four academics about the importance of studying trans history, how the concept of gender has shifted, and their hopes for the future. ▶

© Alamy; © Getty Images; Wikimedia Commons

LEFT Coccinelle, French actor, singer and model who was an international celebrity in the 1960s (see pages 36-41 for more)

OUR EXPERTS

Image source: Susan Stryker

Susan Stryker

Image source: Mike Galvin

Kit Heyam

Image source: Dr. G. Samantha Rosenthal

Samantha Rosenthal

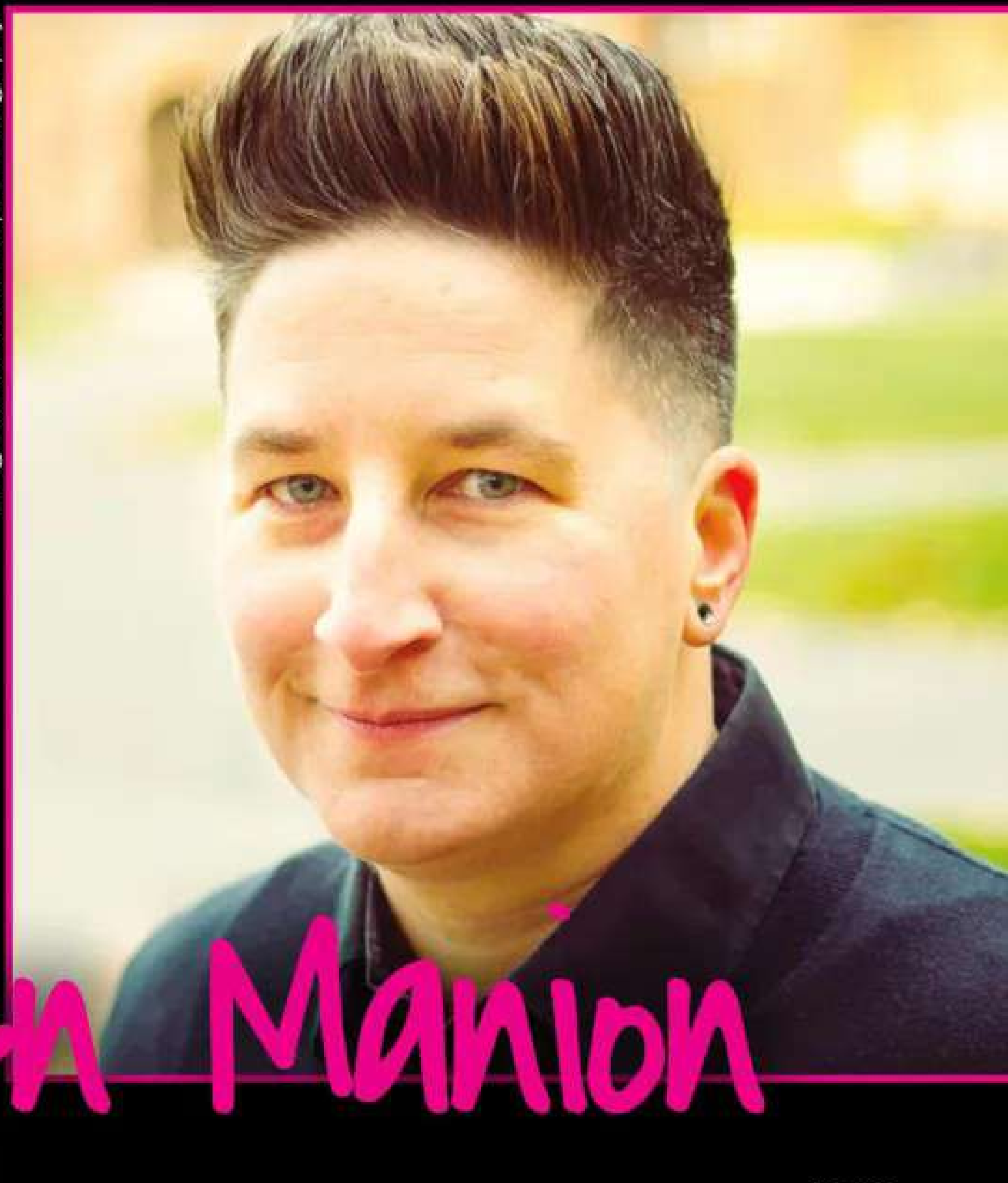


Image source: Code Purple Photography

Jen Manion

13 March, 1954
PICTURE POST
4D
ROBERTA COWELL'S OWN STORY
—Exclusive
HULTON'S NATIONAL WEEKLY
VOL. 62 • NO. 11
13 MARCH 1954

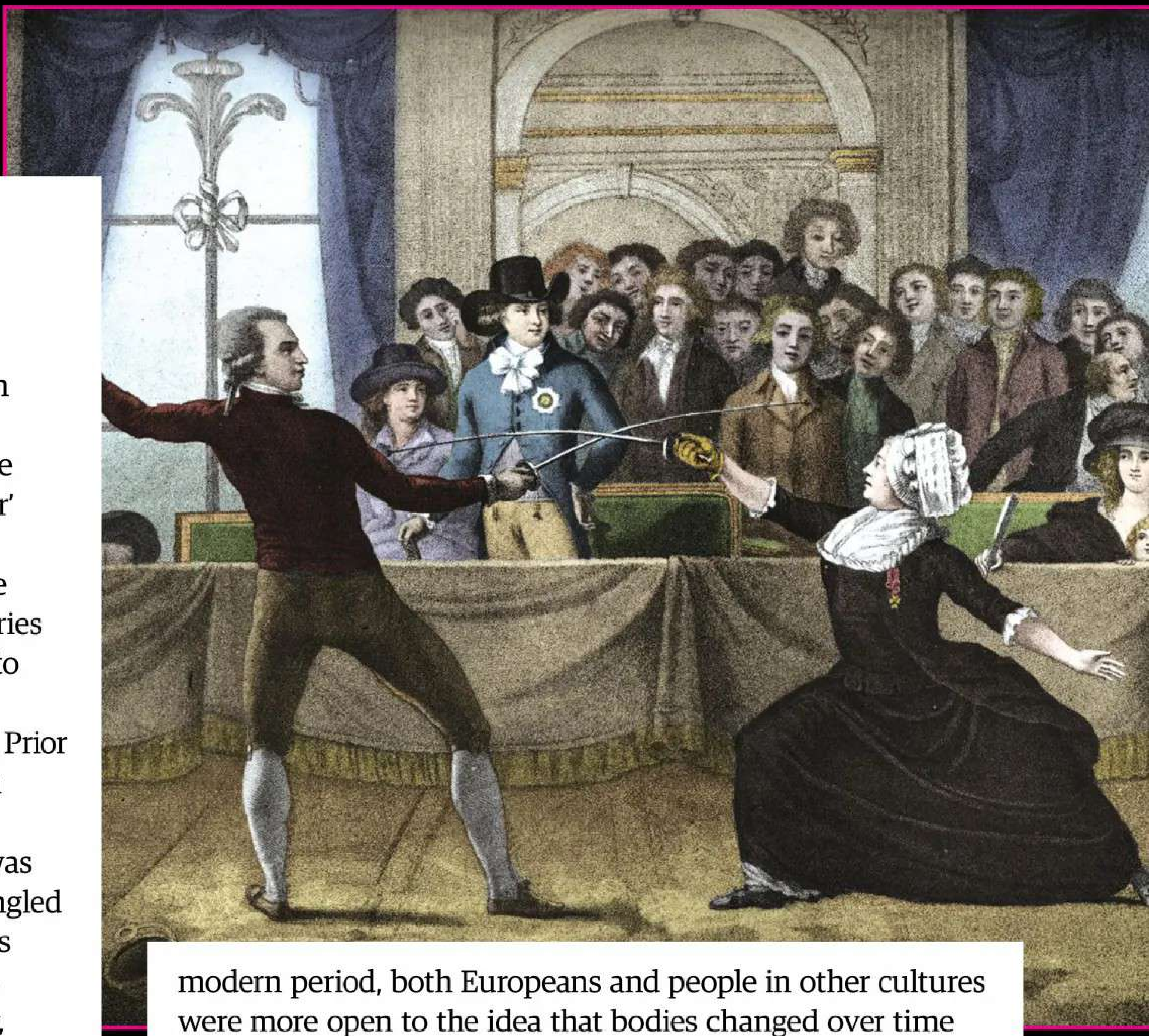
ABOVE In 1948, Roberta Cowell was the first British trans woman known to have gender affirming surgery (see page 105)

BELOW In Switzerland in 1586, Barbara Brunner was discovered to be male under their clothes and was victimised, being burnt at the stake

How has the idea of gender identity changed through history?

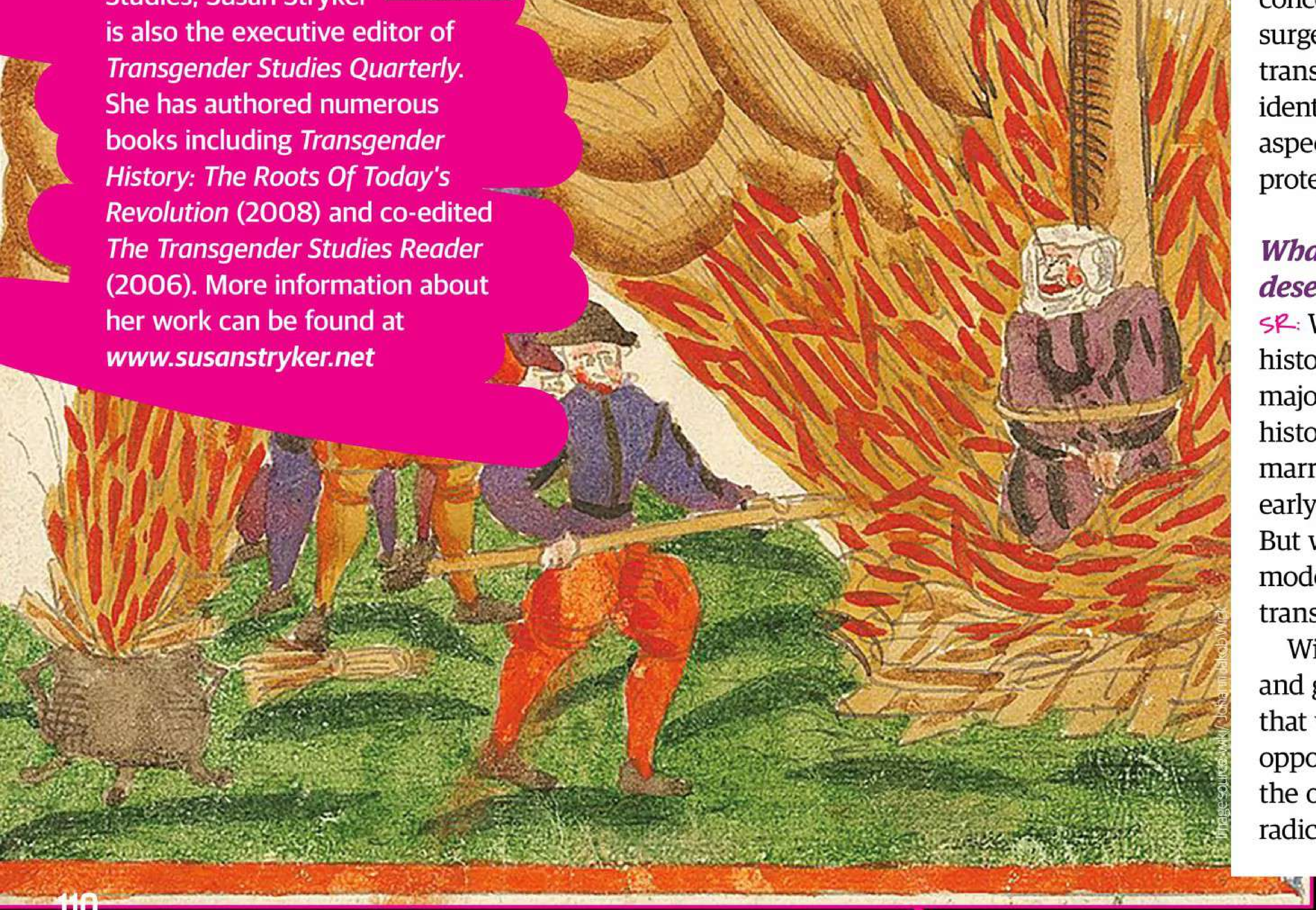
Kit Heyam: The term 'gender identity' – and indeed, the use of the word 'gender' to specifically talk about male, female and related categories – only dates back to mid-20th century Western sexology. Prior to that in Western culture, what we now call gender was inextricably entangled with other aspects of our experience like our sexuality, our dress, and our social role – and that's still the case in many cultures today. This means there's so many fascinating histories of gender nonconformity which are too messy to fit into modern/Western trans categories – but which still show us that gender has never been fixed, uncontested, or tied to the body.

Susan Stryker: In early modern Europe, new ideologies emerged that imagined the body as a fixed and unchangeable biological entity, used to anchor people in similarly fixed and unchangeable social categories. These new ideologies had everything to do with the emergence of chattel slavery and the colonial Eurocentric world order, and underpin not only contemporary ideas about gender's relation to sex, but questions of racial classification and hierarchy. Before the early modern period, both Europeans and people in other cultures were more open to the idea that bodies changed over time in response to changing environmental influences (including what we now think of as 'sex'). Bodies were not imaged as biological anchors permanently binding individuals to unchangeable categories.



SUSAN STRYKER

Professor Emerita of Gender and Women's Studies, Susan Stryker is also the executive editor of *Transgender Studies Quarterly*. She has authored numerous books including *Transgender History: The Roots Of Today's Revolution* (2008) and co-edited *The Transgender Studies Reader* (2006). More information about her work can be found at ***www.susanstryker.net***



Where does the concept of being 'born in the wrong body' originate?

Jen Manion: Many of the phrases that you see in contemporary trans discourses, such as the idea that someone was 'born in the wrong body' were ideas crafted by mid-20th century doctors to distinguish people they deemed 'true' transexuals from more casual crossdressers and drag queens. It's also important for us to understand the roots of ideas created to regulate and pathologise us (as well as to determine who deserves medical care) so we can decide whether these concepts and categories serve us as queer/trans people in the 21st century. We shouldn't accept them uncritically!

Samantha Rosenthal: Trans people adopted the language of these doctors because we knew, strategically, that these concepts would open doors for us to access the hormones, surgeries, and other healthcare that we need. Today we see trans and non-binary people using the concept of gender identity as a way to challenge the gender binary in all aspects of life, as well as to argue for laws and policies that protect people on this basis, rather than sex assigned at birth.

What are some of the key themes in trans history that deserve to be explored?

SR: With more than 20 years of scholarship on transgender history, we have a good sense of at least some of the major themes in mainstream US or European transgender history, including anti-cross-dressing laws; transness and marriage; the development of trans and intersex medicine; early transgender publications and spaces of belonging. But we need to move away from the US/European-centric model, and also challenge the whiteness inherent in early transgender historiography.

With increasing political attacks on transgender youth and gender-affirming healthcare, I think it is imperative that we demonstrate the history of both of these in strategic opposition to this legislation. I also believe that historicising the origins and history of the so-called trans-exclusionary radical feminist movement is something we must do to

> "It's really important to describe people on their own historical and cultural terms"

LEFT Chevalier d'Éon, who lived as a woman from 1777, fencing with Chevalier de Saint-Georges

RIGHT Albert Cashier was a Union soldier during the American Civil War. They lived as a man until their death

challenge some of the claims made by contemporary anti-trans feminists.

JM: It's hard to divorce ourselves entirely from the medical narrative and timeline, not only because access to medical care has been an important part of trans identity for some but really because doctors left so many records of their thinking and their work with patients. You could argue the inclusion of a nondiscrimination clause in the Affordable Care Act in 2016 is one of the most monumental moments in trans medical history in the US, for example, because it actually made care accessible to lots of people for the first time.

What are some of the significant events in trans history that deserve to be highlighted and analysed?

JM: I think we are best served by remembering key instances of trans community-making and collective resistance. The riot at Compton's Cafeteria in San Francisco in 1966 is a very powerful early example. Obviously we know lots of trans, gender nonconforming, drag queens, street kids and sex workers participated in Stonewall in a significant way, so we are at the heart of the defining moment of the LGBTQ civil rights revolution in 1969. Early trans-led publications really spread information and created community, such as *Transvestia*, *Transgender Tapestry*, *Chrysalis*, as well as early writings by Leslie Feinberg, Kate Bornstein and Susan Stryker. The launch of the Reed Erickson Foundation in 1964 by Reed Erickson was also very significant in funding and shaping early advocacy efforts.

KH: One event that has received plenty of historical attention, but is far more rarely analysed in terms of trans history, is the First World War. During the war, people found themselves separated along the lines of gender assigned at birth – women and people assigned female at birth (AFAB) working together, men and people assigned male at birth (AMAB) working or imprisoned separately – at the very same time as new understandings of sexuality and gender were emerging in Western culture through the field of sexology. Suddenly, this provided incredibly fertile ground for gender nonconformity: in all-AMAB internment camps, for example, some internees even lived as women for years, taking on women's names and she/her pronouns and actually finding themselves fully accepted as women.

Often, though, it's just as important not to look for individual seismic events, but to look for ways of living which were commonplace in the past, many of which continue into the present. For over a century in early modern Japan, one group of AMAB people known as *wakashu* were understood as neither male nor female, in part because of their sexual behaviour. And in South Asia and North America, hijras and Two-Spirit people have long lived in ways that defy binary understandings of gender.

Why do you think it's important for historians to look for LGBTQ+ figures in history?

KH: It's particularly essential in our contemporary political climate because the denial of LGBTQ+ history is so central to many anti-LGBTQ+ (and particularly anti-trans) arguments. If trans people are a new invention, our opponents suggest, that means our identities shouldn't be taken seriously, and new laws should be passed to protect the rest of society from us. Understanding that gender has always been in flux is crucial to challenging those arguments – and is equally crucial to providing often isolated people with a sense of community and connection through history.

JM: Most historians ignore LGBTQ+ history, for whatever reason, and most LGBTQ+ people will tell you that they feel a great sense of loss and betrayal from being denied these histories in high school and college. Not only do we need to understand ▶

BELOW Christine Jorgensen, an American woman who became famous in the 1950s for having gender affirming surgery (see page 99)

DR KIT HEYAM

Kit Heyam is a writer, academic and heritage practitioner specialising in queer and trans history, as well as a freelance trans awareness trainer. They are the author of *Before We Were Trans: A New History Of Gender* (2022), and work with museums to diversify their representation of queer and gendered history. More information about their work can be found at ***www.kitheyam.com***

BEFORE WE WERE TRANS: A NEW HISTORY OF GENDER IS OUT NOW FROM BASIC BOOKS

Kit Heyam
Before We Were trans
A New History of Gender

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BCP1-7/28-SACRAMENTO:Tamara Rees(C),paratrooper turned "woman"by sex surgery,poses on burlesque state with new husband,J.E.Courtland III, of Los Angeles.The couple will lecture on"straight psychology".Sande Marlowe,headlined stripper,add atmosphere at right.UNITED PRESS TELE

ABOVE After Caroline Cossey (also known as Tula) appeared in the 1981 James Bond film *For Your Eyes Only*, the *News Of The World* outed her as a transgender woman. Their behaviour had a devastating effect, but she soon released her autobiography *I am A Woman*, telling her story her way

ABOVE-INSET Tamara Rees (centre) poses with her husband and a burlesque dancer in 1955. She published her autobiography the same year

JEN MANION

Professor of History and Sexuality, Women's & Gender Studies at Amherst College, Jen Manion is the author of *Female Husbands: A Trans History* (2020), among numerous other works. They have actively been involved in the promotion of LGBTQ+ history and served on the American Historical Association's board for LGBTQ+ history. More information about their work can be found at ***www.jenmanion.com***

how LGBTQ people and communities lived in the past and changed over time, but we really need to take a closer look at organising and advocacy that was effective in changing laws, challenging bias, and really improving life for the diverse LGBTQ communities.

SS: It contests the erasure of queer and trans lives from the historical record, unsettles 'cisheteronormative' assumptions and frames of reference, and raises fascinating metahistorical questions about the analytical categories through which we understand the strangeness of the past. It provides 'news you can use' to push back on ideas that trans is something new. And there's just a lot of really interesting stories to tell about the often unexpected ways people have lived their lives in times past.

What are some of the challenges to finding trans-identifying people in history?

JM: The key to this work is to let go of the idea of 'identifying' as the organising principle of the research. If you are talking about 20th century people who left letters and diaries then sure, you can get that kind of insight into someone's experience. But for others, we just focus on trans expressions and try to understand what it meant to them. We owe it to those people not to assume they are exactly like us.

SS: There's an 'apples and oranges' problem, in trying to compare current and former forms of gender variance. On the one hand, the empirical record is filled with people who lived lives in ways that contradict contemporary dominant cultural understandings of what makes a man a man or a woman a woman. On the other hand, it's anachronistic to call these 'trans people' in an identitarian sense because that framework and way of knowing was not available to them. Care needs to be taken to treat 'trans' as an analytical concept, one that helps us understand the variability of gender over time and across culture, rather than seeking to impose it on others.

KH: It's really important to me, from an ethical perspective, to describe people on their own historical and cultural terms – and often, that means *not* using the word 'trans' to describe them. If we look for 'trans identifying people' in history, we'll also usually find ourselves limited by our contemporary ideas of what makes someone 'really trans', such as having a clear and stable binary gender. We can navigate those challenges by thinking more expansively about histories of gender nonconformity: looking for histories which don't show us trans-identifying people, but *do* show us that understanding gender in a fluid way has always been possible.

Is there a trans figure in history you would particularly like to champion?

JM: I think Alan Hart is an interesting figure. As far as we know, he was one of the first people to access medical treatment to change his sex – in 1917. It's also important that we understand Hart in the context of his relationship. Edna Ruddick is a fascinating figure who completed a master's degree in sociology at Columbia University in 1918. The pair married in New York in 1925. Hart became a doctor himself but his entire career was derailed by transphobia, forcing the couple to move repeatedly. Hart resorted to writing novels as a creative outlet and alternative career. When they settled in Hartford, Connecticut, in 1945, Edna taught psychology at Hillyer College and Hart worked for the department of public health until his death in 1962.

KH: One of my favourite figures from trans and intersex history is Thomas(ine) Hall, who was an intersex person born in Newcastle and emigrated to the North American colony of Virginia in the early 17th century. Thomas(ine) shows up in a 1629 court case, originally on trial for sexual transgression but later also under scrutiny for gender nonconformity: the local community couldn't agree on whether they were a man or a woman. In response, Thomas(ine) told the court that they were 'both' – a fantastic and inspiring rejection of gender and sex binaries from a period long before many assumed it was possible.

What are your hopes for the future study of trans history?

JM: I want to learn more about trans people and communities of colour, as they are currently underrepresented in both the available history and the archives. I think trans history has the opportunity to reinvigorate gender as a category of analysis for everyone, not just trans people. And I hope we use our work not simply to 'uplift' individuals but really to understand how institutional, legal, economic, social, and cultural norms shape, restrict, and uplift particular gender expressions.

KH: Trans history shows us that gender has always been open to challenge, and I hope we can use that as inspiration for living more playfully and expansively in our own lives. I hope, too, that studying trans history will become less of an urgent political task, and more of a joyful journey of exploration.

SR: I believe that trans youth in particular need to know about transgender history, especially on the local and regional level. This is because these histories give young people a sense that they belong, even as many political and religious leaders, school administrators and maybe even their own parents tell them otherwise.

What I want is to tell the stories of everyday trans people. Every city, town and region has a transgender history. Local histories will help people – particularly in rural or marginalised areas such as in Appalachia where I live – understand that transness is part of their region's own heritage, and not some imported phenomenon. There's also a transhistorical sense of belonging and placemaking that comes from one's knowledge of local transgender history.

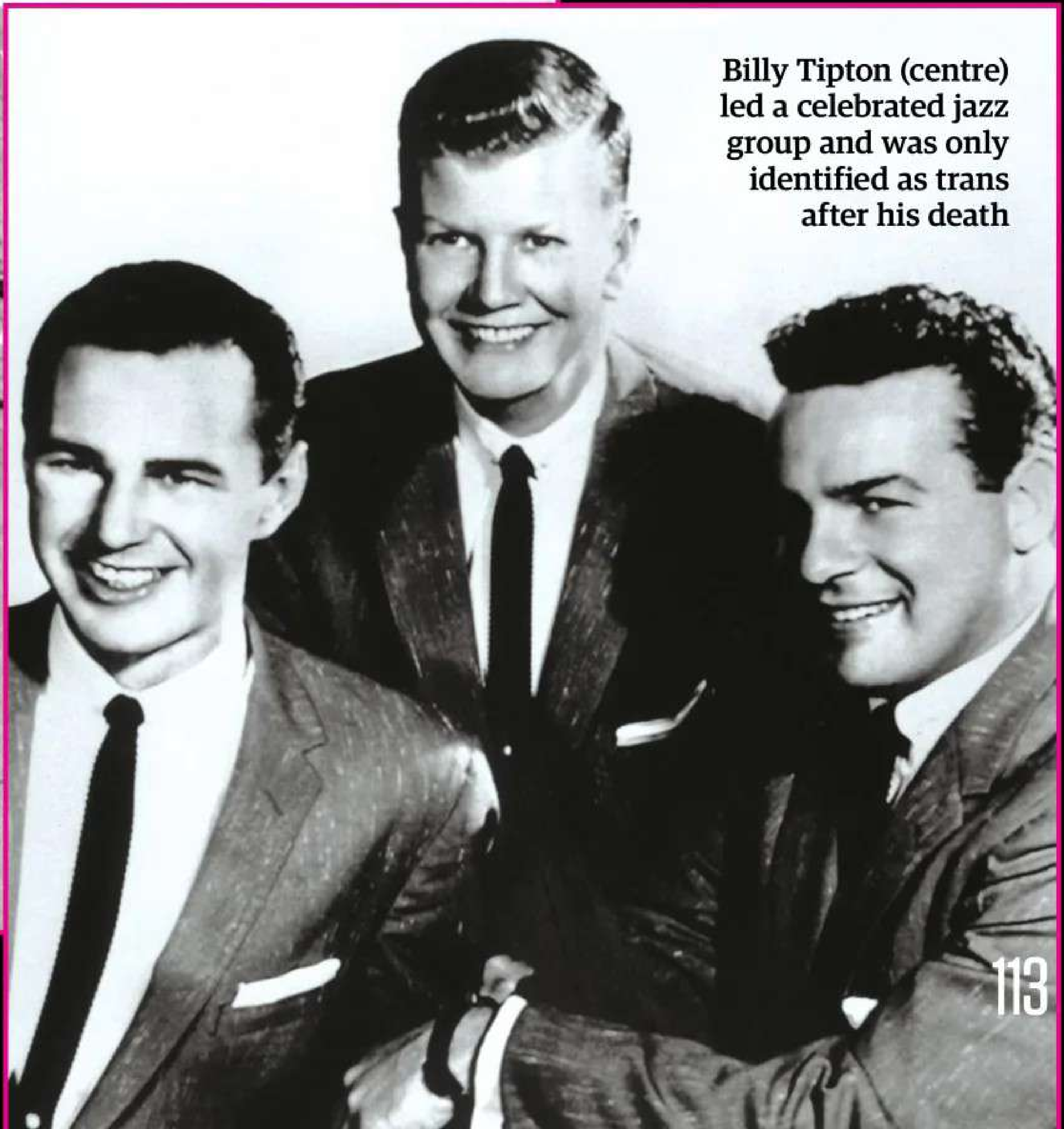
The number of academics researching or teaching about transgender history is still a very small number. We must be sure to engage in public programming and discourse around transness in our local and regional communities. We need to talk back to the politicians and political activists who are seeking to paint transness as some new, scary phenomenon. Transgender history is an important bulwark against the current anti-trans moral panic and political crackdowns. 🏳️‍🌈

AMERICAS GREATEST SEPIA PIANA ARTIST
BROWN BOMBER OF SOPHISTICATED SONGS
Gladys Bentley

ABOVE Gladys Bentley was a Blues and Jazz singer who was known for their non-conforming personality during the early part of their career (see page 106)

"I hope that studying trans history will become less of an urgent political task"

LEFT In 1977, tennis player Renée Richards, forbidden from competing as a woman in the US Open, successfully sued and won



Billy Tipton (centre) led a celebrated jazz group and was only identified as trans after his death

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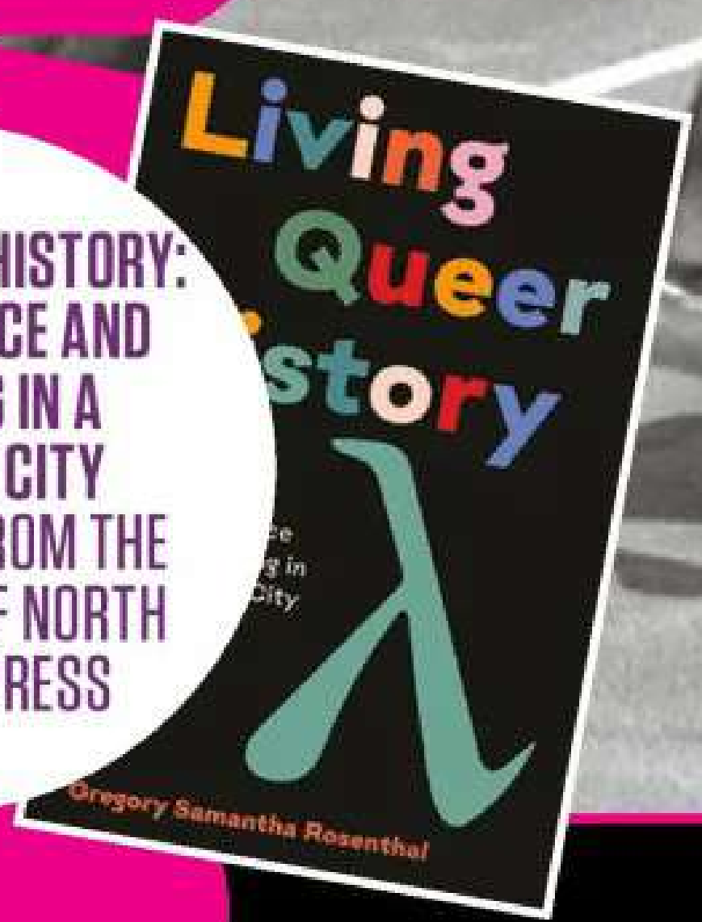
DR SAMANTHA ROSENTHAL

Samantha Rosenthal is Associate Professor of History and Coordinator of the Public History Concentration at Roanoke College in Salem, Virginia. She is the author of two books, *Living Queer History: Remembrance And Belonging In A Southern City* and *Beyond Hawai'i: Native Labor In The Pacific World*. She is co-founder of the Southwest Virginia LGBTQ+ History Project, a nationally recognised queer public history initiative. More information about her work can be found at ***www.gsrosenthal.com***



LIVING QUEER HISTORY: REMEMBRANCE AND BELONGING IN A SOUTHERN CITY IS OUT NOW FROM THE UNIVERSITY OF NORTH CAROLINA PRESS

The Ladies of Llangollen were celebrated in their time as the ideal of a romantic friendship

WERE THEY OR WEREN'T THEY?

Is it possible to reconstruct the lives of historical figures and know whether they were queer?

Written by Ben Gazur

Two young women run away from their families and marriages to men. They move into a small cottage together where the pair live together for 50 years. They dress in masculine clothes. They name a series of dogs Sappho, after the poetess of Lesbos who gave her name to sapphism and lesbianism. When they died they were placed in the same grave. What should we label their relationship as? For some historians, the Ladies of Llangollen, Eleanor Butler and Sarah Ponsonby, were simply good friends while others hail them as early icons of same-sex relationships or asexuality. Whether historical figures were LGBTQIA+ or not is sometimes a difficult, and politically charged, question.

HISTORICAL HOMOSEXUALITY

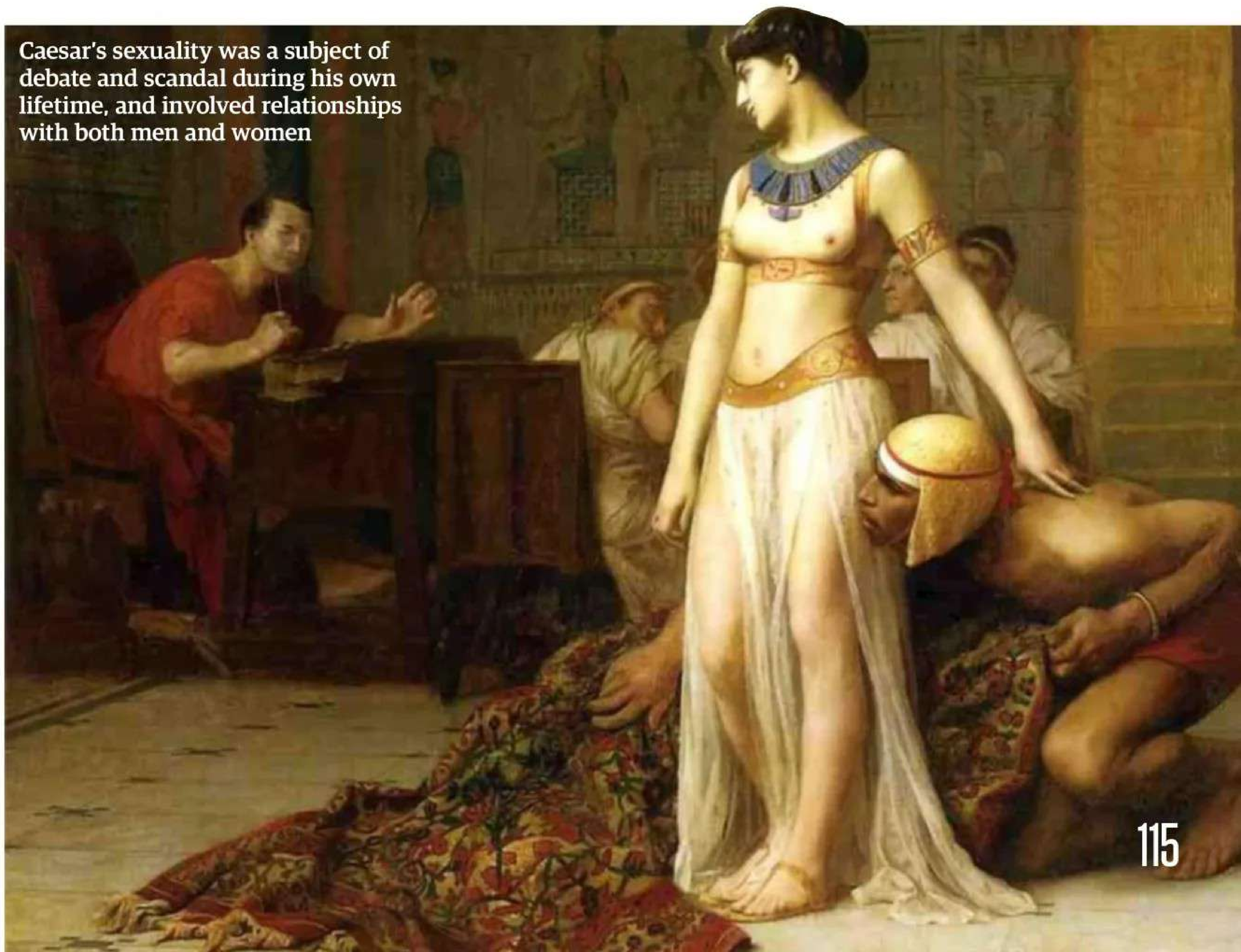
When historians look at the past, they must be careful not to allow current social norms to blind them to the realities of the lives they consider. The word 'homosexual' was only coined in 1868, but the notion of same-sex attraction is something that has been known since antiquity. Because no one described themselves as homosexual before this, many consider it anachronistic for us to label people in history as gay, lesbian or bisexual.

The Ladies of Llangollen were celebrated in their time as the ideal of a romantic friendship. Their contemporaries saw the two ladies living together in a rural idyll as an example of Platonic love. No doubt they loved each other very much, but there was no real scandal to their living together. When one magazine hinted there might be something sexual to their relationship in 1791, they did consider suing as it would have marked them as social outcasts if the rumour was accepted as fact. Few did believe it and they were visited by luminaries like the Duke of Wellington and Josiah Wedgwood, and the pair were granted a pension by King George III. Without any evidence of the two having a sexual relationship, it is an open question as to whether they were lesbians or not.

Paucity of sources is one of the reasons why there remains such debate about the sexuality of many famous individuals. Unless caught and punished for – what at the time were considered – their deviant sexual acts, most queer people left little direct evidence of their attractions. We are mostly left with rumour, jokes and gossip with which to form a judgement.

The life of Julius Caesar offers a perfect example of the difficulties of projecting sexual identities onto historical figures. As a young man, he was sent to the court of Nicomedes, King of Bithynia, and was suspected of sleeping with the monarch. Caesar was mocked by his rivals as the 'Queen of Bithynia', and Cicero reproached him in the Senate when Caesar was defending Nicomedes by saying, "It is well known what he gave you, and what you gave him in turn." Another critic called Caesar "every woman's husband, and every man's wife."

Indeed, Caesar's most famous affair was his relationship with Queen Cleopatra. By modern terms we could call Caesar a bisexual but this would be to ignore Roman sensibilities. For a Roman free-born ▶



Caesar's sexuality was a subject of debate and scandal during his own lifetime, and involved relationships with both men and women

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Images of homosexual acts from antiquity have been used to infer queer identities existed in the past

"FOR A ROMAN FREE-BORN MALE CITIZEN, WHAT WAS MOST IMPORTANT WAS THE ROLE THEY TOOK IN SEX AND NOT THE GENDER OF THEIR PARTNER"

male citizen, what was most important was the role they took in sex and not the gender of their partner. As long as the man took the active part in sex, there was little shame attached to any liaison. It was only by being penetrated, a role thought fit only for women and slaves, that they were believed to have sullied themselves.

It was also considered natural for men to play different roles at different times. The ancient Athenians developed a form of pederasty among the upper classes, which saw young men, known as the eromenos, seduced by older lovers, called an erastes, who were expected to help them socially. When a boy grew his first beard he was considered too old for such things and would marry a wife - as well as take a boy of his own.

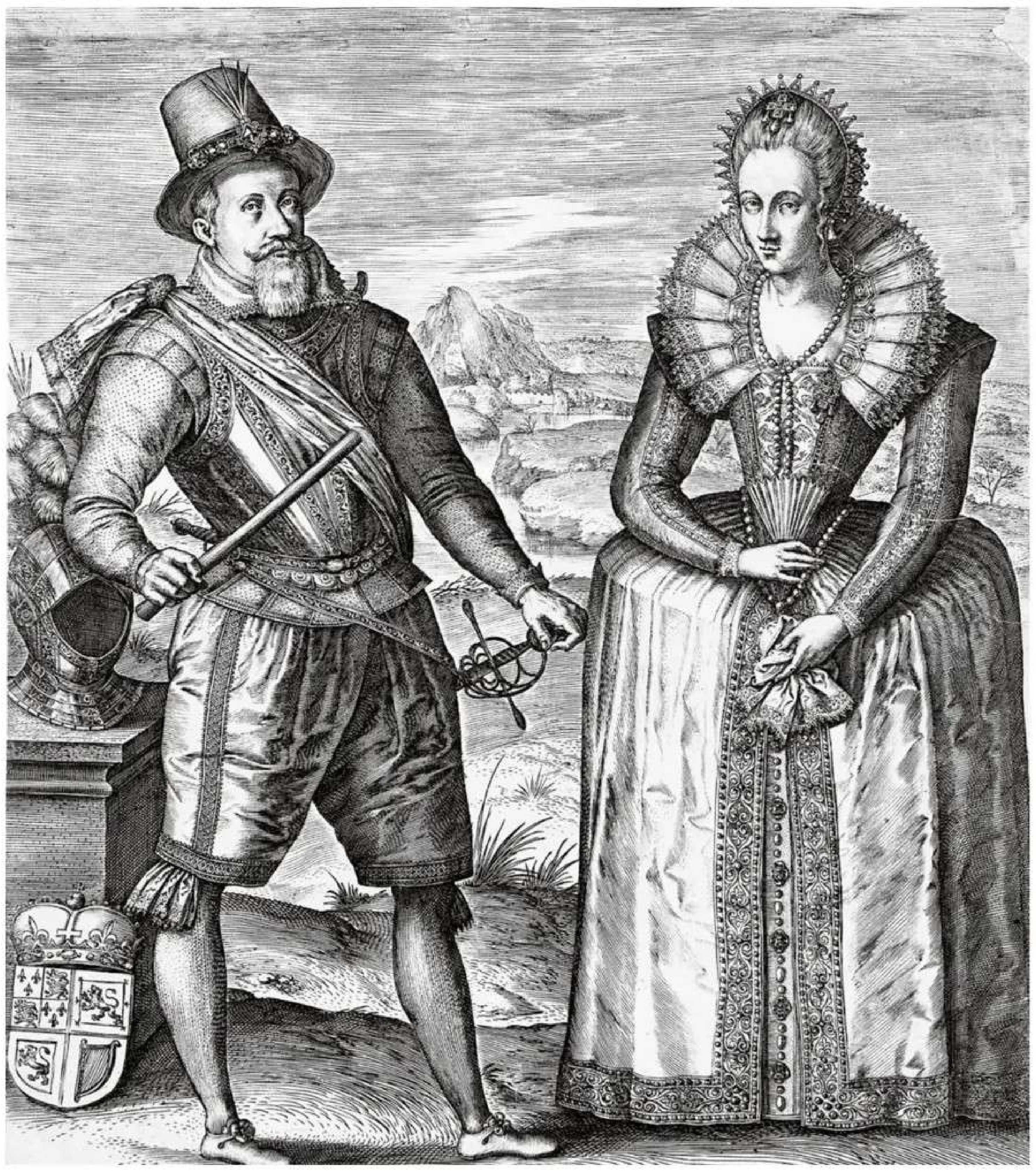
KINGS AND QUEENS

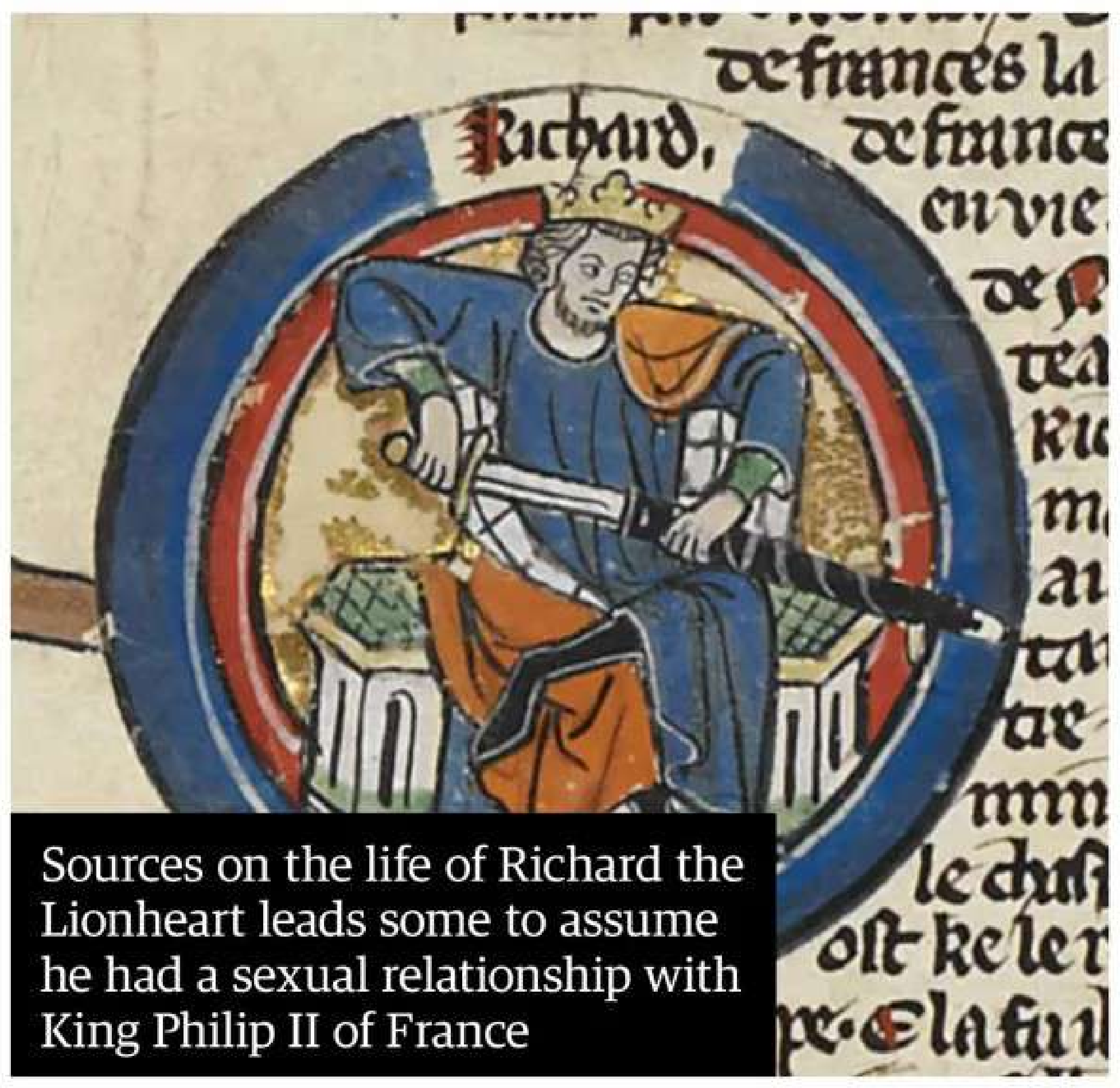
The best documented lives in history tend to belong to those in high positions. Kings and queens leave heavy footprints in the sands of time, but they also attract plenty of speculation as to what happened in their palaces.

Richard I of England is renowned for his military activities but there has been much discussion of his sexual life. The medieval chronicler, Roger of Howden, described the close relationship between Richard and King Philip II of France. "Philip so honoured him that every day they ate at the same table, shared the same dish and at night the bed did not separate them." Much has been made of the fact the two shared a bed. Roger also records how Richard was warned by a hermit to "remember the destruction of Sodom and abstain from illicit acts." Was Richard a homosexual then?

There is no way to say conclusively as no one monitored all of Richard's private moments or recorded the contents of his thoughts and feelings. Most historians would use these references to warn against too quickly leaping to conclusions. Sharing a bed was not uncommon, and when kings and princes slept beside each other it was usually to project their political union. While we associate sodomy exclusively with homosexual practices, in the Middle Ages it covered everything from oral sex, to anal intercourse between a man and a woman, to bestiality.

BELOW James I of England was married to Anne of Denmark but had a series of male favourites who he lavished attention and affection on





Sources on the life of Richard the Lionheart leads some to assume he had a sexual relationship with King Philip II of France

Other English kings were accused of homosexuality. This was especially common when they had male favourites who were resented by the nobility. Edward II was certainly deeply attached to his friend Piers Gaveston, and it was partly due to this attachment that Edward lost his crown and, according to legend, was put to death with a red-hot poker inserted into his anus. Richard II was widely accused, after his deposition by Henry Bolingbroke, of being gay with his favourite, Edward de Vere. Such accusations were a good way to discredit former kings and curry favour with the new monarchs. Sex outside of heterosexual norms was a grave sin in the eyes of the church and a powerful weapon for your enemy's propaganda.

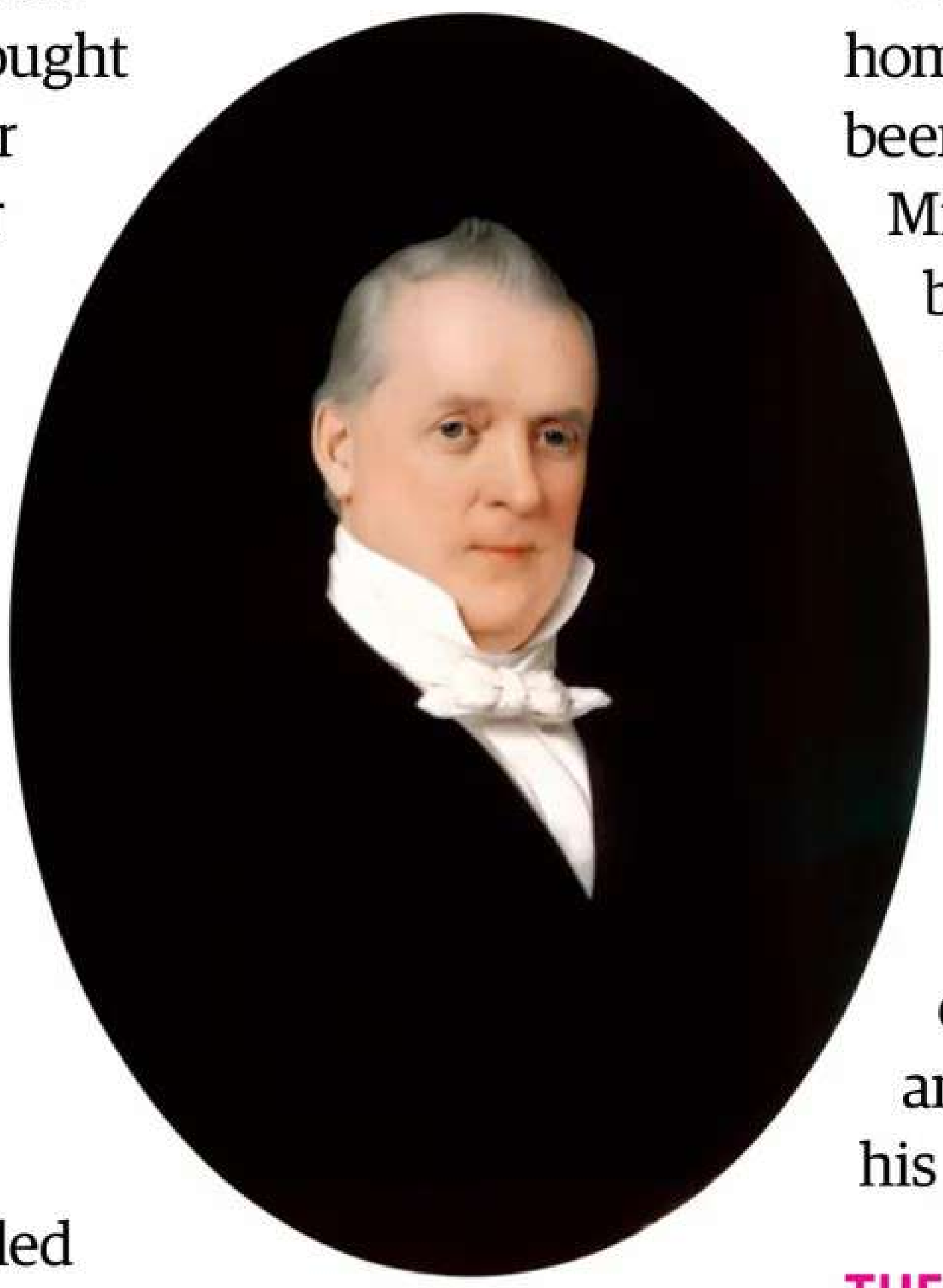
James I of England left the best record of homoerotic desire by any English king. Throughout his life there were suggestions he was overly close to his favourites. As a young man he publicly kissed the Earl of Lennox. He showered Robert Carr with gifts and complained when Carr refused to share his bed. James raised George Villiers from a relatively humble position to the Dukedom of Buckingham. James wrote to Villiers saying, "I desire only to live in this world for your sake... I had rather live banished in any part of the Earth with you than live a sorrowful widow's life without you... God bless you, my sweet child and wife, and grant that ye may ever be a comfort to your dear dad and husband."

As James had married and fathered an heir, as kings must do, he perhaps thought that what went on in his bed chamber with men was of no consequence. For public figures, however, sexuality is always a political statement.

THE POLITICS OF THE PAST

Even in these more democratic days, the sexuality of politicians is something that is closely scrutinised. When heterosexual affairs are not detected then homosexuality is another stick to beat a politician with.

The 15th president of the United States, James Buchanan, has been called the country's first gay president. In his own lifetime his close friendship with William Rufus King was something that was remarked on. The two lived together in the same boarding house and were known by President Andrew Jackson as 'Miss Nancy' and 'Aunt Fancy'. Others referred to King as Buchanan's 'wife'. Alas, most of the letters written between the two have been lost or destroyed, so getting a precise insight into their relationship is somewhat difficult.



ABOVE President James Buchanan had a close relationship with a fellow male politician, who others at the time referred to as his 'wife'

BELOW Tchaikovsky's letters suggest he might have had feelings for a male servant

Even when evidence exists of homosexual attraction, it has often been hidden or bowdlerised. The artist Michelangelo wrote homoerotic sonnets but when they were first published by his nephew, the pronouns were changed to make them more conventionally heterosexual. In Russia, where LGBTQIA+ people face discrimination, it is highly controversial to suggest that the composer Tchaikovsky might have been gay. Yet his letters see him declaring of a servant, "My God, what an angelic creature and how I long to be his slave, his plaything, his property!"

THE SILENCE OF DEATH

The truth is that it is generally impossible to know the truth regarding the sexuality of people in the past. We cannot ask them about their actions in private, let alone their feelings and self-conceptions. The further back in time we go, the more difficult it often becomes. While Oscar Wilde found solace in the relationship between the biblical David and Jonathan, we can scarcely say whether they were real, let alone lovers. Even where sources do exist, they can be hard to disentangle from cultural views of same-sex attraction that existed at the time. Queerness was often met with shame and criminal punishment when it was detected, so there was every reason for people to hide their true natures.

Death brings an end to self-expression but we should not stop examining the information we do have. Anne Frank's remarkable diary of her experiences in hiding was partially censored by her father. The first version released cut many of her remarks about sexual feelings. We now know that she wrote, "I remember that once when I slept with a girl friend I had a strong desire to kiss her, and that I did do so… I asked her whether, as a proof of our friendship, we should feel one another's breasts, but she refused." We cannot know how Anne Frank's feelings might have developed over time due to her murder at the hands of the Nazis. Speculation about the sexuality of historical figures is not a matter of titillation however – it helps us remember that these were real people with inner lives as rich as any of us.

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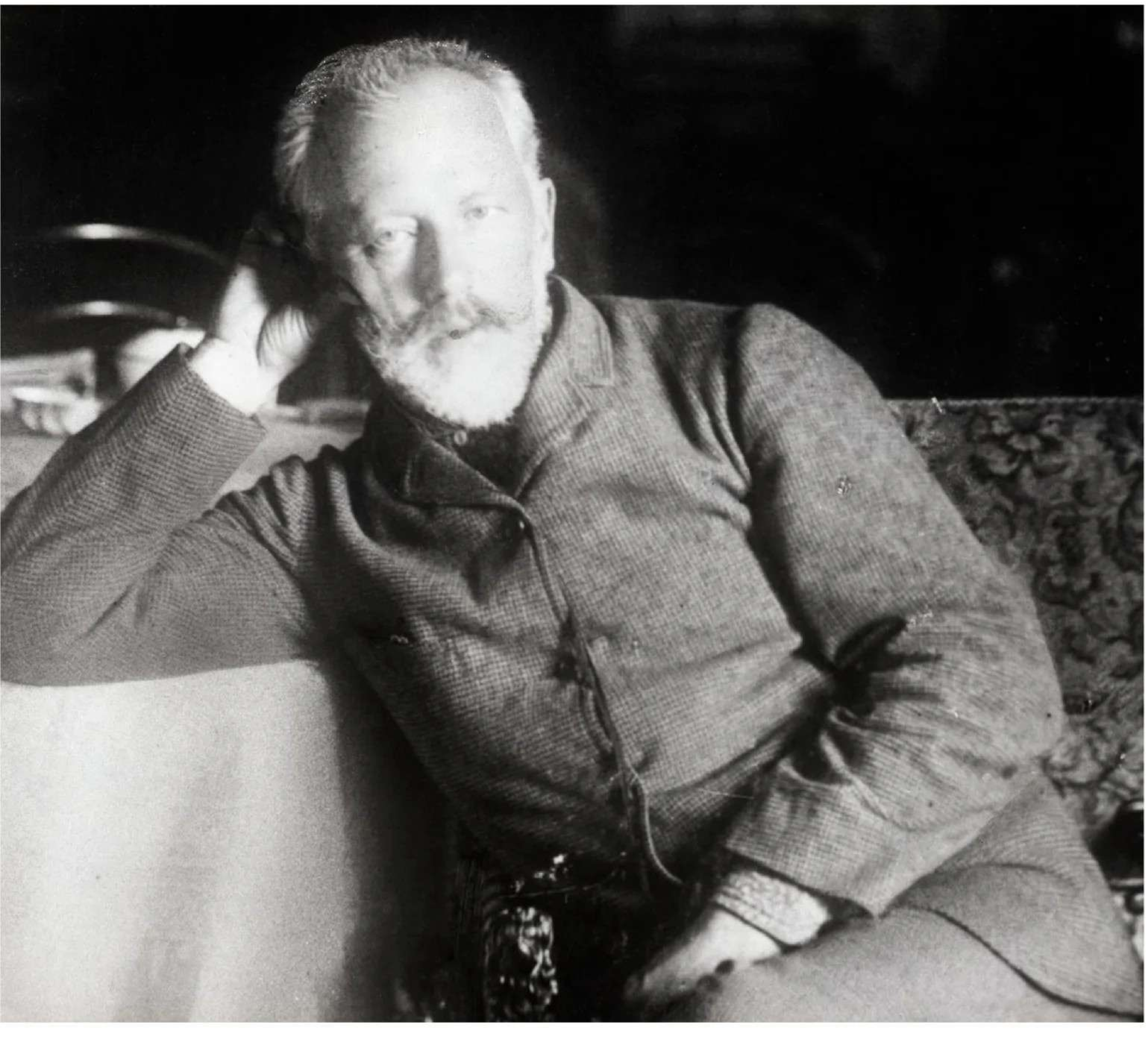
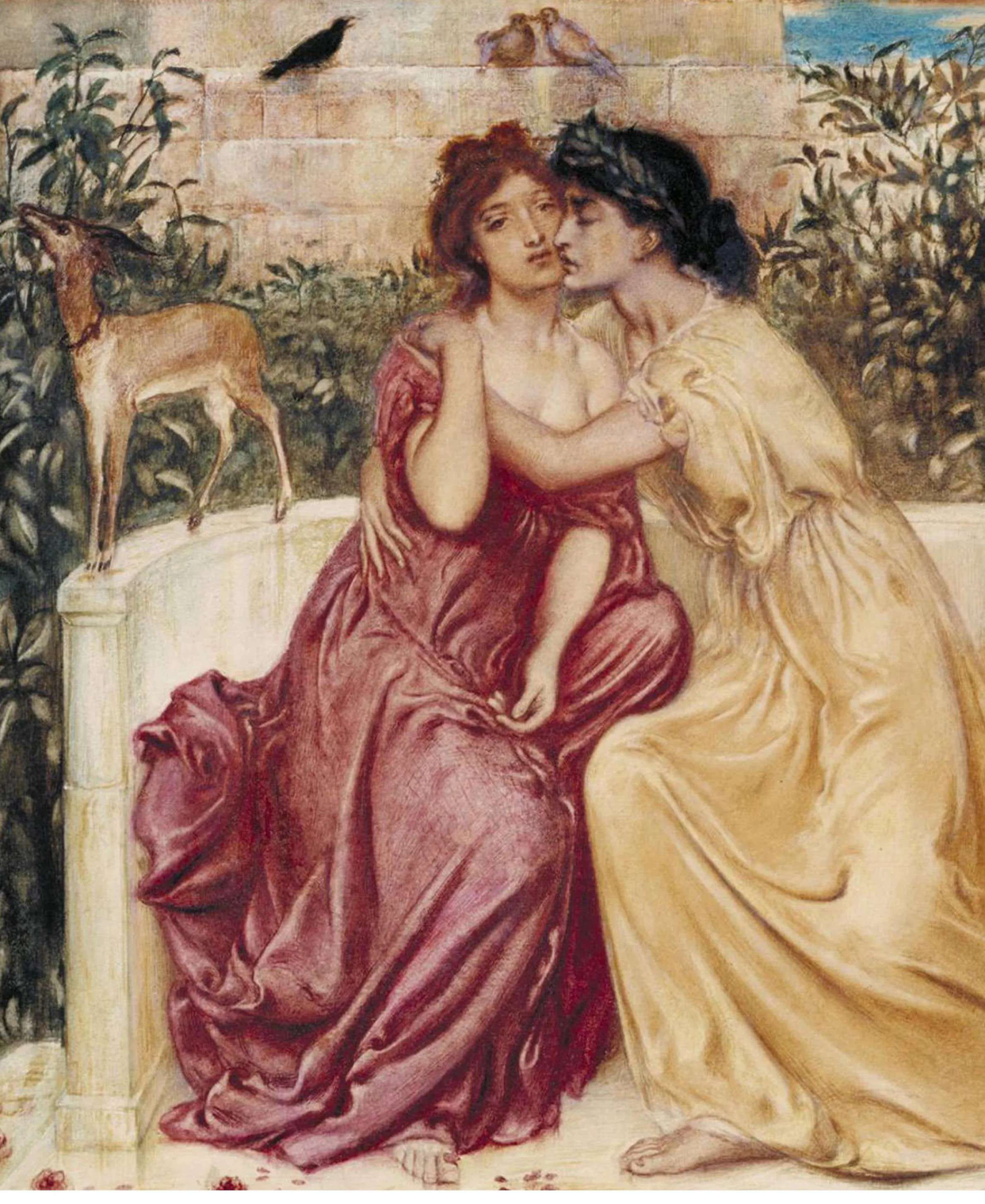


Much of the evidence that would reveal the feelings of historical figures, such as Anne Frank, has been suppressed for various reasons



REPRESENTATION MATTERS

Art, in its many forms, plays a key role in changing the attitudes of mainstream culture, and artistic representations and visibility of the LGBTQIA+ community have undoubtedly both helped and hindered their acceptance

Written by Alice Pattillo

The arts are known for pushing boundaries, challenging perceptions and initiating change through liberal and radical ideals, and there is no shortage of LGBTQIA+ artists. But while these artistic communities allowed increased acceptance of all gender identities and sexualities, these forward-thinkers have always lived on the outskirts of society, rarely accepted by mainstream culture. However, there have been moments in time where queer artists have penetrated the mainstream and had the ability to garner influence and change perceptions.

Shaping the status quo

Ancient art doesn't shy away from sex or nudity, and within classical antiquity same-sex relationships were not only accepted, but encouraged. Roman myths and Greek legends are full of overt sexual affairs between men and women, many of which are depicted within their art – sculpted into ceramics and painted on building walls.

However, the advent of Christianity meant that the LGBTQIA+ community was forced underground. The Church's stance on sex as something purely for reproduction rather than pleasure, left a trail of shame and censorship that lasted over a thousand years, with the majority of art forms heavily influenced, if not entirely funded, by the Church. During the Renaissance, Greek and Roman artefacts and literature had been rediscovered thanks to the fall of Constantinople, exposing scholars and artists to ancient Greek culture. This inspired a whole wave of artists and brought a new level of queerness into the world of art. Many of the most significant artists of the Renaissance period were likely homosexual, including Leonardo da Vinci, Caravaggio and Donatello. However, despite them living in the period that inspired the Age of Enlightenment, their sexuality still remained in the shadows. Donatello created the first freestanding life-sized male nude statue in Europe since pagan times – the bronze *David*, funded by his patron (and some believe boyfriend) Cosimo de' Medici. Art expanded over the next few centuries with movements that involved subjects that pushed artists further away from Church-focused decorations. While the backdrop of religion still informed almost everything, the brave attempted to question the status quo through their works and more artistic mediums were introduced, like literature, which told stories beyond frightful travelling fancies enacting religious allegories.

Bending the rules

Following the Industrial Revolution, artists began really fighting against the status quo, both personally and through their art. During the mid 19th century, the social movement known as Bohemianism attracted artists, musicians and writers into a lifestyle away from conventional norms and expectations, but outside of France (where Bohemianism flourished and homosexuality had been decriminalised in 1791) any indications of homosexuality remained a criminal offence. In 1864, Simeon Solomon painted *Sappho and Erinna in a Garden at Mytilene* inspired by fragmented poetry by 4th century Greek lesbian known only as Sappho, whereby she had pleaded with Aphrodite to help her in her same-sex relationship. The tender representation of female lust wasn't deemed offensive and could easily be cast off as a depiction of feminine friendship. Had the picture shown two men, it would have likely painted a different story. Solomon himself was incarcerated for his own same-sex desires leading to a tragic rejection by his loved ones and the rest of his life was spent homeless.

Donatello's *David* was the first nude sculpture to be produced for more than 1,000 years

Irish writer Oscar Wilde caused a stir in Victorian England with 1890's *The Picture of Dorian Gray.* The gothic novel was decried as immoral thanks to its thinly veiled homoerotic undertones. Despite being married with children, Wilde had many illicit affairs with men. Most notably, his relationship with Lord Alfred Douglas led to him being imprisoned and sentenced to two years' hard labour under the UK's 'gross indecency' law. Wilde believed the conviction was due to his nonconformist and artistic lifestyle rather than homosexuality per se, and never outwardly identified as a gay man. However, he also never denied or apologised for his same-sex sexual liaisons, leading to him becoming a queer martyr and an enduring icon of the gay community.

20th century queer

The 20th century saw an influx of new ideas, technologies and artistic mediums. ▶

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A question of sport

It's not just in the world of art that representation matters – celebrities in sport media also benefit from more transparency when it comes to sexual and gender identities

While it wasn't easy for artists like Jasper Johns and Robert Rauschenberg; actors like Ian McKellen, George Takei, Jodie Foster, Ruby Rose, Lavern Cox and Elliot Page; and musicians such as Elton John, Freddie Mercury and Dusty Springfield to come out, the world of artistic entertainment has always benefitted from its performative, camp and transgressive tendencies. The sporting world, however, has historically always been a lot more resistant to change, particularly when it comes to sexuality and gender. Women and men are separated in the majority of sports, making it difficult for intersex, trans and non-binary people to fit in and leading to exclusion, body shaming and stigmatisation. The 1936 Olympics notably featured two intersex athletes: Stella Walsh and Heinrich 'Dora' Ratjen. In the 1960s, sex verification was first implemented by testing chromosomes and incorrectly identified sprinter Ewa Kłobukowska as a male, which ended her career. Similarly, hurdler Maria José Martinez-Patiño was temporarily barred from women's athletics after qualifying for the Summer Olympics in 1988. In 1996, intersex judoka Edinanci Silva was forced to undergo surgery in order to continue to compete in women's sports, something that intersex runner Annet Negesa (left) also experienced and has made it her mission to fight against.

Homosexuality has also been subject to negative media attention, including criticism within sporting spheres, with news articles commenting that athletes feel 'uncomfortable' having to share locker room space or participating in contact sports with homosexual peers, while sport fans have often expressed homophobic views, making it difficult for professional athletes to be honest about their sexuality and personal lives.

Commercial forms of art emerged thanks to capitalism, mass production and the film industry and television, giving way to globalisation and the rise of popular culture.

During the roaring '20s, Polish art deco painter Tamara de Lempicka garnered tremendous success with her stylised portraits of powerful, sexual women. Lempicka was bisexual and used her success to carve out a hedonistic lifestyle for herself, indulging in numerous affairs with both the men and women of high society, causing quite the scandal for the time but nevertheless exposing many to a lifestyle outside of the norms. The painter moved in prominent circles in the US and France alongside lesbian and bisexual female creatives, such as French writer Colette and English writer Violet Trefusis – the inspiration for Virginia Woolf's 1928 novel *Orlando*, which was devoted to Woolf's lover, fellow author Vita Sackville-West. Both Woolf and Sackville-West described themselves as Sapphists, in reference to Sappho, rather than lesbians or bisexuals. Both women appeared to be happily married to men, although Virginia and husband Leonard's relationship may have been one based upon mutual respect and devotion rather than sexual chemistry, and Vita enjoyed an open marriage.

During the 1930s and '40s, Mexican painter Frida Kahlo used her surreal folk art to challenge perceptions of gender, class and race and explore questions of identity – herself a bisexual. She maintains a powerful cult status to this day.

The rise of pop culture and the media had begun to blur the lines between highbrow and lowbrow art, offering a space in which new artistic channels could emerge outside of the elitist artistic sphere. By the mid 20th century, numerous counterculture movements were fighting for change and the rights of marginalised groups, including women, people of colour and those whose sexualities or identities didn't fit into the previously accepted norms, leading to some major social shifts.

The Beat Generation made waves in 1950s America with a new form of literature, rejecting standard narrative values and a focus on philosophy and exploration. Authors such as William S Burroughs, Jack Kerouac and Allen Ginsberg experimented with drugs and sex, and weren't afraid to document their experiences in their writing. Kerouac's novel *On the Road*, Burroughs' *Naked Lunch* and Ginsberg's poem *Howl* all contained explicit homosexual (and heterosexual) acts, as well as drug use, and came under public scrutiny and, in the cases of *Naked Lunch* and *Howl*, obscenity charges. The Beat poets directly influenced the hippie movement of the 1960s, which stressed the importance of artistic expression through music, visual art, film and literature, and emphasised sexual liberation – promoting acceptance of sex outside of traditional heterosexual, monogamous relationships (primarily marriage), and led to the sexual revolution and profound shifts in attitudes towards female sexuality, homosexuality, premarital sex and all forms of consensual sexual expression.

At a time when most were still closeted thanks to criminalisation and social suppression, pop artist Andy Warhol was open about his homosexuality. He adopted an effeminate persona and dealt with camp and queer culture directly in his art, particularly in his self portraits and 1950s'

BELOW English actor Tim Curry stunned audiences with his larger-than-life portrayal of alien 'sweet transvestite' Dr Frank-N-Furter in *The Rocky Horror Picture Show* (1975)

ABOVE *Orange Is the New Black* might have had a cast full of criminals, but its diverse and three-dimensional characters were what really stole the show

'Boy Book' illustrations. He also set up The Factory – a New York hotspot and haven for counterculture celebrities, misfits, artists, musicians and bohemian types, many of whom were queer – and produced many films featuring his eccentric crowd, dubbed Warhol's 'superstars'. These included gay sex symbol Joe Dallesandro, queer artist Jackie Curtis and transgender actors Holly Woodlawn and Candy Darling. In his 1980 memoir, *Popism*, he reflected: "People said The Factory was degenerate just because 'anything went' there, but I think that was really a very good thing. As one straight kid said to me, 'It's nice not to be trapped into something, even if that's what you are'."

Another important contributor to the pop art movement was British artist David Hockney. Hockney came out as gay in 1960, aged 23, while studying at the Royal College of Art in London – seven years before the decriminalisation of homosexuality. He has profoundly explored his sexuality within his work, most notably in the paintings *We Two Boys Together Clinging* (1961) – named after a poem by American writer Walt Whitman – and *Domestic Scene, Los Angeles* (1963), and is widely considered one of the most influential British artists of the 20th century.

Gays on film

The film industry was a lucrative one, and demands for film scripts and television entertainment gave more and more people a voice that could be heard by the masses. However, in 1934, the US introduced the Hays Code, which stated that film media must not 'lower the moral standards of those who see [them]'. This resulted in the prohibition of positive LGBTQIA+ characters appearing in films due to homosexuality being considered immoral at the time. The only representations of the queer community painted them as villains, perpetuating negative stereotypes that being anything but heterosexual was perverted. Queer and homosexual actors were given more sinister plotlines, such as Clifton Webb (who played evil 'queen' Waldo Lydecker in the 1944 film *Laura*) and Anthony Perkins (most notably known for his portrayal of mama's boy turned 'psycho', Norman Bates). Overt references to homosexuality were also strictly prohibited, leading to filmmakers using subtle hints to indicate their sexual preferences, often leaning on crude stereotypes. Alfred Hitchcock's movie villains, for example, were often effeminate men (or masculine women) who served to imply homosexuality, amplify the antagonist's difference and indicate their inherent 'perverse' nature.

In 1973, Richard O'Brien's musical horror comedy *The Rocky Horror Show* had debuted in London's West End. It revamped the previously conservative, yet utterly camp, ▶

TIMELINE OF TV'S TABOO-TEARING KISSES

What appears on television is hugely influential for shaping popular culture, as it's broadcast directly into homes all over the world, exposing millions of people to belief systems, communities and lifestyles that are outside of their own reality. Once LGBTQIA+ people were represented on the small screens, it was only a matter of time before they entered the mainstream public consciousness, and minds and hearts were forever altered. Showing the more intimate, tender and carnal aspects of relationships that weren't heteronormative was an important part of building positive, multidimensional LGBTQIA+ characters.

1987	UK soap *EastEnders*' first gay character, Colin, kisses boyfriend Barry on the forehead.
1989	*EastEnders*' Colin kisses again, this time on the lips with new beau Guido.
1991	US drama *L.A. Law* features the first 'lesbian' kiss between bisexual character CJ Lamb and straight lawyer Abby Perkins.
1994	*The Real World* airs Pedro Zamora (first HIV-positive openly gay man to appear on the show) and his partner's commitment ceremony. Meanwhile, in the UK, *Brookside* becomes the first soap to feature a lesbian kiss between characters Beth and Margaret – it broke new ground by airing before the watershed. *Byker Grove* becomes the first children's TV show to feature a gay relationship.
1997	*Relativity* features the first kiss between two lesbians in a US primetime drama.
1999	*Queer as Folk* debuted in the UK, breaking new ground with its explicit sexual scenes between the show's lead characters.
2000	*Dawson's Creek* marks the first passionate kiss between two men – lead character Jack and his love interest Ethan.
2001	*Buffy the Vampire Slayer* breaks new ground when Buffy's BFF Willow falls in love with Tara and begins a lesbian relationship, finally kissing her in season five episode 'The Body'.
2003	*All My Children* features the first female same-sex kiss on a daytime US soap opera.
2007	*As the World Turns* features the first male same-sex kiss on a US soap.
2015	*The Fosters* pushes boundaries with TV's youngest same-sex kiss between two 13-year-old boys.
2017	Disney airs its first gay kiss in cartoon series *Star vs the Forces of Evil*.

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David Bowie's Ziggy Stardust alter ego blurred gender boundaries

Andy Warhol 'superstars' Holly Woodlawn (left) and Jackie Curtis (right) were both referenced in Lou Reed's 1972 hit 'Walk on the Wild Side'

> "Bisexuals were depicted as unstable or confused, and unable to 'pick a side'"

world of musicals that had been dominated by heteronormative love stories and traditional gender roles by injecting it with rock'n'roll music and horror B-movie tropes. The tale of an alien race of transsexuals, led by drag queen Dr Frank-N-Furter, who lure the all-American couple, Brad and Janet, into a world of sexual excess and moral obscurity proved a triumphant success and in 1975 it was adapted into a film, *The Rocky Horror Picture Show*, which would achieve cult status. While it portrayed Frank-N-Furter and his cohorts as the monsters lurking within a creepy mansion, *Rocky Horror* also preached a message of acceptance and a philosophy ('don't dream it, be it') of embracing difference. It advocated a life away from the oppressive values of American culture, where you could embrace primal desires and be something mainstream society deems unconventional or even terrifying.

The first Golden Age of television in the 1950s featured shows that depicted a sanitised version of American life, headed up by the 'ideal' heteronormative nuclear family. While the Hays Code was repealed in 1968, it would take some time for Americans to accept LGBTQIA+ characters as anything more than antagonists or quirky side characters that provide comic relief.

In 1972, a TV movie aired that is considered by the *New York Times* as 'the first sympathetic depiction of gay people on television'. *That Certain Summer* showed Hal Holbrook portraying a divorced father attempting to conceal his romantic relationship with another man from his son. However, as more gay characters were shown on film, more detrimental stereotypes emerged. Television and film depictions would often represent LGBTQIA+ characters as visibly and behaviourally different to their cis counterparts. Gay men were often shown as being typecast as promiscuous, flamboyant, flashy and effeminate, while lesbians were seen as the opposite. Bisexuals were depicted as unstable or confused, and unable to 'pick a side', as discussed in the Kevin Smith film *Chasing Amy*, and transgendered characters were often corrupt or evil, such as Buffalo Bill in *Silence of the Lambs*. However, since the 1990s, there has been a positive shift in representation thanks to the expansion of cable networks and internet streaming services offering a wider variety of programming. Same-sex kisses went from nonexistent on screen in the late '80s to airing before the watershed. Popular soap operas in the UK, such as *EastEnders* and *Brookside*, featured homosexual relationships. In 1997, American actor and talk show host Ellen DeGeneres came out as a lesbian, followed by her character, Ellen, also revealing her homosexuality on her eponymous sitcom. Unfortunately, the episode received a backlash and only lasted one more season. But despite this setback, DeGeneres's talk show ran for 19 years, beginning in 2003, and surpassed records set by Oprah Winfrey.

By the 2000s, LGBTQIA+ characters went from supporting roles to helming their own series and blockbuster films. Popular US teen dramas such as *Dawson's Creek* and *Buffy the Vampire Slayer* included gay lead characters, while series such as *Queer as Folk*, *Will & Grace* and *The L-Word* revolved entirely around homosexual communities. As we move further into the 21st century, and we see a culture more generally accepting of LGBTQIA+ people, coupled with the rapid increase in media's availability, there has been an explosion of queer representation in film and TV that surpasses just positive portrayals of homosexuals. Whether it's the vast, nuanced depictions of trans women, lesbians, non-binaries and bisexuals on *Orange Is the New Black*; the gripping realities of the community's plight during the 1980s AIDS pandemic in *It's a Sin*; the light-hearted campiness of *RuPaul's Drag Race* and *Queer Eye for the Straight Guy*; or the responsive transition of trans actor Elliot Page's character, Viktor, in *The Umbrella Academy* and TV's first openly gay superhero, Batwoman. From BoJack Horseman's asexual best friend, Todd, to Rue and Jules of *Euphoria*, LGBTQIA+ representation is finally becoming as diverse as its community.

Oh! You pretty things

The blurring of gender and endorsement of sexual fluidity encapsulated in the *Rocky Horror Picture Show* wasn't unique to 1970s cinema – it was being echoed throughout wider popular culture at the time.

Throughout the '70s, anti-establishment artistic movements such as glam rock and punk used sex and gender to push boundaries and shock conservatives. Rock and pop artists such as David Bowie, Elton John and Queen's Freddie Mercury, who all identified as bisexual at the time, had gained worldwide mainstream recognition. David Bowie grabbed attention with not only his music but his androgynous sex appeal – it became en vogue to identify as bisexual and blur traditional gender boundaries, and men's fashion reached peak queerness with long

Camp culture

Campness has become synonymous with gay culture

Susan Sontag's essay 'Notes on "Camp"', published in 1964, mapped out the sensibilities of an artistic aesthetic that came to define gay culture. She noted that "artifice, frivolity, naïve middle-class pretentiousness, and shocking excess" were the hallmarks of "campness" and explained to mainstream audiences that this larger-than-life aesthetic helped to break down social taboos – "neutralizing moral indignation" by promoting a more playful approach to matters others took too seriously. In essence, embracing campness helped the LGBTQIA+ community both reclaim and subvert stereotypes that had proven harmful in the past and poke fun at rigid social conventions surrounding identity. The 1970s and '80s saw mainstream culture turn camp with peacocking fashion trends that involved overexaggerated forms such as flared trousers, platform shoes, and enlarged collars and shoulder pads. Artists who embrace camp, such as pop stars Cher, Madonna and Lady Gaga, and filmmaker John Waters, have become gay icons thanks to their ironic inversion and direct challenging of what forms mainstream morality and taste.

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feminine hair cuts, tight low-cut chest-baring shirts, high-waisted crotch-clutching bell bottoms and glittery-heeled platform boots. Bowie's Ziggy Stardust alter ego donned makeup that accentuated his gender-fluid features and would later inspire the New Romantics of the 1980s. More queer artists were able to identify and find a space within this performative sphere. Unashamedly camp costumed disco group Village People achieved fame with hits 'Macho Man' and 'Y.M.C.A.' – the latter becoming an LGBTQIA+ anthem – and the group's leather-clad BDSM-inspired moustachio has become an icon of gay culture. In the 1980s, gender-bending artists such as Grace Jones and Boy George would have an important influence on future generations of musicians. In 1983, Frankie Goes To Hollywood, fronted by two gay men – Holly Johnson and Paul Rutherford – shot to fame with the provocative, sexually suggestive 'Relax'. The single and subsequent video was banned by the BBC for being "obscene" yet still topped the charts for five weeks. While Frankie only dominated the UK charts for a year with a trio of hits, their unashamedly homoerotic image and lyrics paved the way for others to follow.

In 1992, Elton John came out as gay and by 1998, '80s heartthrob George Michael revealed he was a homosexual, as well as British heavy metal band Judas Priest's Rob Halford. Since the turn of the millennium the LGBTQIA+ community has seen an acceleration of representation within mainstream music. During the 2000s, the LGBTQIA+ community achieved huge mainstream success with overtly queer bands and acts such as The Gossip, Scissor Sisters, Will Young and Lady Gaga, as well as widespread attention with hits like Electric Six's 'Gay Bar'. Despite an influx of outwardly camp and homosexual musical acts, the acceleration of representation is not uniform and universal, which is why we still see disparity of representation between genres and locales. For instance, Frank Ocean is a rare popular gay figure within the heavily heteronormative music scene he inhabits, in a similar fashion to Rob Halford.

According to Oscar Wilde, "Life imitates Art far more than Art imitates Life" and the artists of the past, the present and the future formed and continue to form an ever growing and inclusive cultural landscape through their creations, authenticity and bravery. When we can see ourselves reflected in the world in which we live, we feel infinitely more connected and embraced by society, and with such an expansive and ever growing culture of media, it's important that everyone feels represented. While we may still have a significant way to go, particularly when it comes to representation of asexual, intersexed and non-binary folks, it's undoubtedly moving in the right direction.

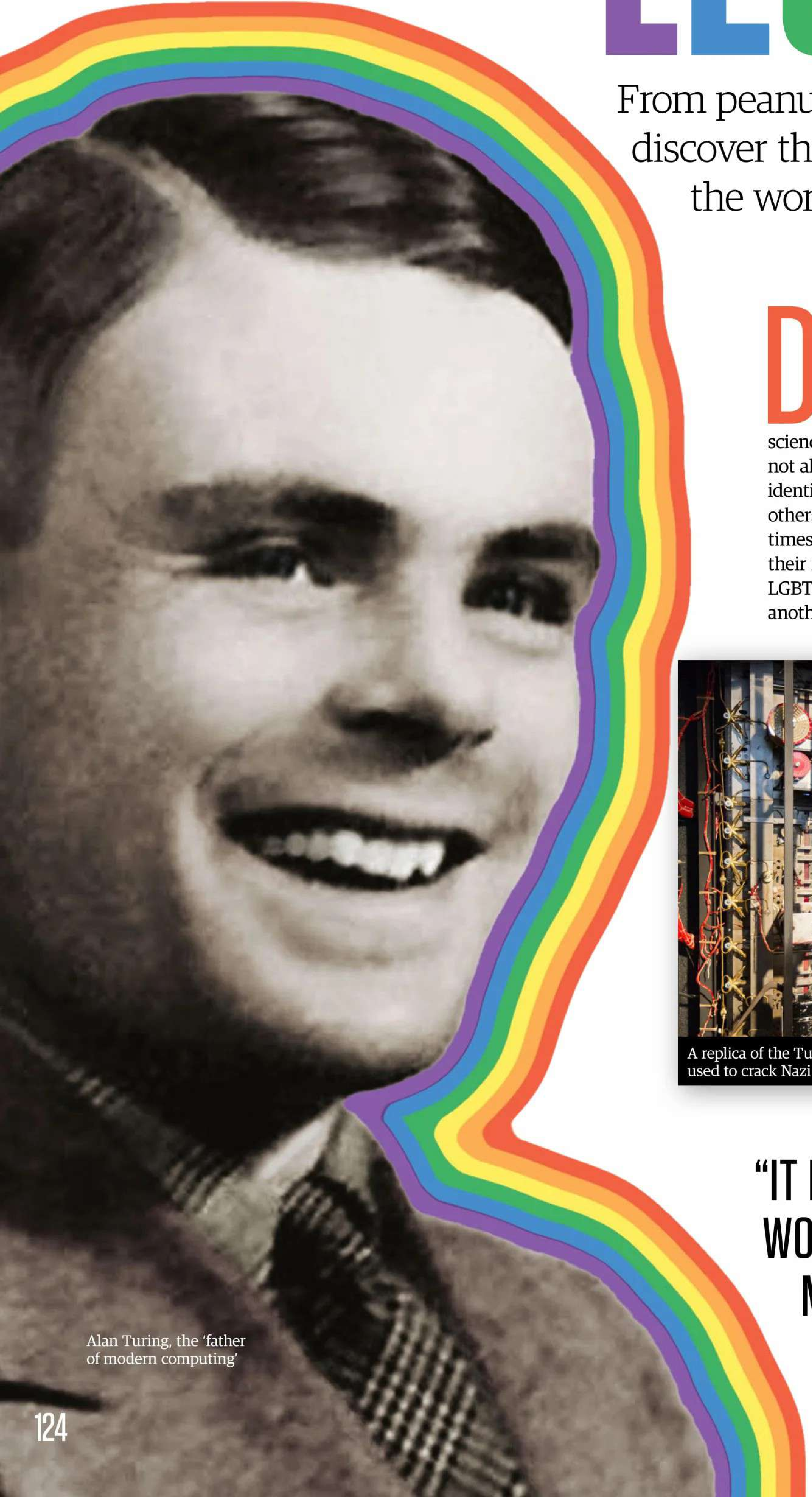
Although heavy metal is undoubtedly camp, it's dominated by straight, white men. Judas Priest's Rob Halford subverted stereotypes by coming out as gay in 1998

LASTING LEGACIES

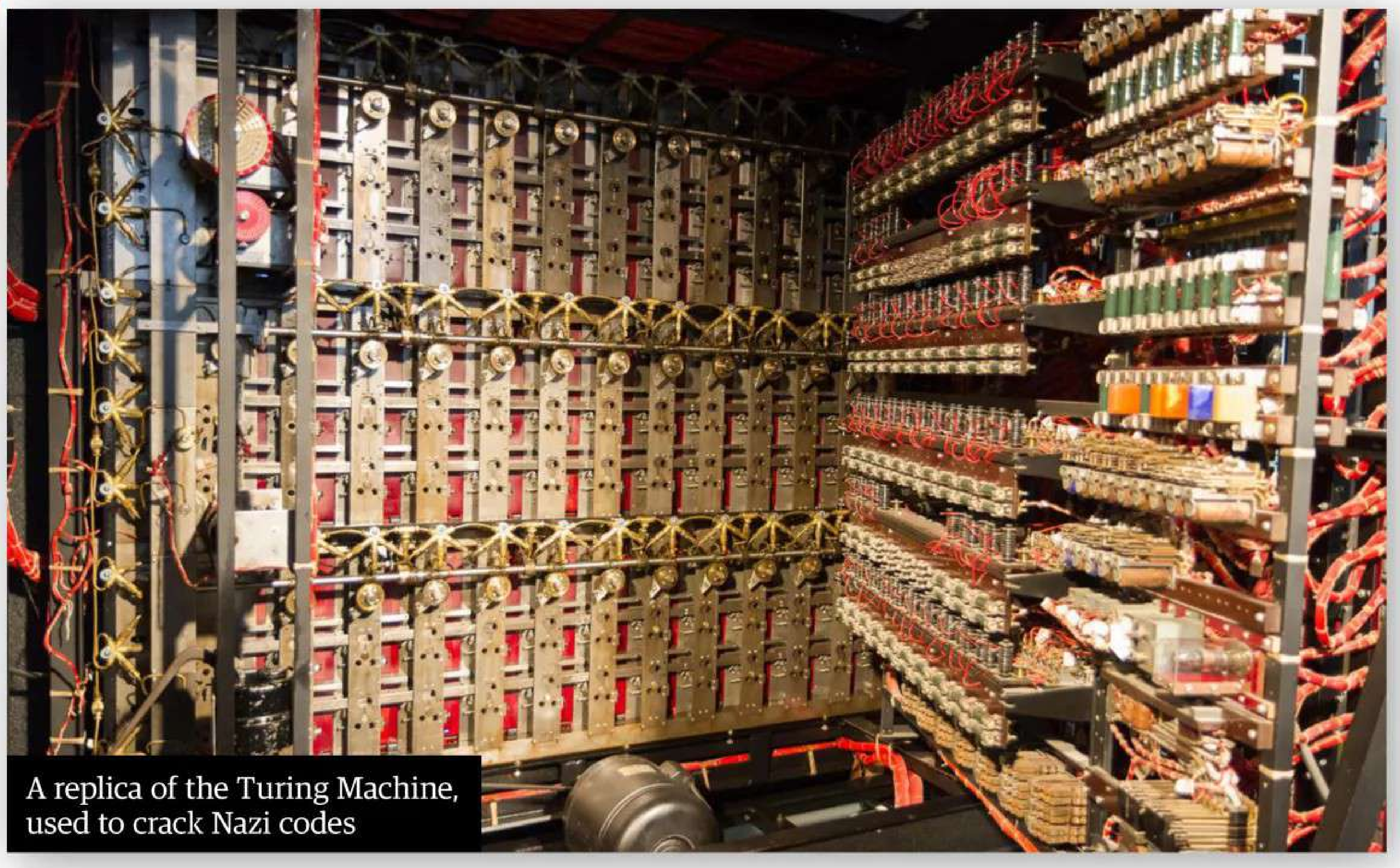
From peanut butter to the modern computer, discover the impact of LGBTQIA+ people in the world of science and technology

Written by Christopher Evans

Did you know that a gay man designed the modern computer we use today? Or that a lesbian almost halved the infant mortality rate of New York City? These incredible achievements made by LGBTQIA+ people in science, technology, engineering and medicine have not always been told. While many hid their true identities and sexuality out of fear of persecution, others were left out of the history books altogether. As times have changed and societal views have shifted, their real stories have been unearthed, so here are five LGBTQIA+ people whose contributions, in one way or another, have changed the world.



Alan Turing, the 'father of modern computing'



A replica of the Turing Machine, used to crack Nazi codes

> "IT IS SAID THAT WITHOUT TURING'S WORK, THE WAR MAY HAVE LASTED MUCH LONGER, THUS COSTING MILLIONS MORE LIVES"

ALAN TURING

Known as the 'father of modern computing', Alan Turing was a noted genius from a young age. He studied mathematics at Cambridge University where he designed the Turing machine, the mathematical model of the modern computer.

During World War II, Turing worked for the British government helping to crack the Enigma code, which the German military were using to encrypt their transmissions. While UK spies could intercept these messages, it was impossible to decode them as they had billions of possible combinations.

Turing and his fellow codebreakers built a machine called the Bombe, which could scan through all possible decryptions much faster than humans, enabling them to decipher the Germans' messages and turn the tide of the war to beat the Nazis. It is said that without Turing's work, the war may have lasted much longer, thus costing millions more lives.

After the war, Turing continued his pioneering work within computer science, including what would become the building blocks of artificial intelligence.

Despite his legacy, Turing's life is often looked back on with tragedy due to the persecution he faced for his sexuality by the very country he served. In 1952, just seven years after the end of World War II, he was arrested for indecency after admitting to a relationship with another man. He was punished by chemical castration via hormonal treatment intended to lower his libido, and his security clearance was revoked, thus ending his career. Two years later, on 8 June 1954, he was found dead at home from cyanide poisoning. His death was ruled a suicide.

In 2009, the UK government apologised for the way Turing was treated, and in 2013 he was granted a royal pardon. In 2017, the Turing Law was passed in his name, enabling men with historical gay sex convictions to apply for a formal pardon.

SALLY RIDE

In 1977, NASA began searching for young scientists to join its space program as 'mission specialists'. Sally Ride, a student studying for her master's degree and doctorate at Stanford University at the time, answered a newspaper advert and was one of only five women chosen for NASA's class of 1978.

Ride completed her training the following year, and in 1983 broke the highest glass ceiling of all, becoming America's first woman to go to space, as well as the youngest astronaut at the time. With four male colleagues, Ride went into orbit aboard the Space Shuttle Challenger, controlling a robotic arm that placed satellites in orbit.

In the lead-up to her mission, the press hounded Ride with questions concerning the type of makeup she would be taking into space and whether being an astronaut would affect her ability to have children. She would later remark "it's too bad our society isn't further along."

The following year, in 1984, Ride embarked on a second mission, and in 1986 helped investigate the Challenger disaster that killed seven of her colleagues. In 1987, she left NASA to take up a fellowship at Stanford University.

Fiercely private about her personal life, it was not until after Ride passed away from cancer in 2012 that her obituary quietly confirmed her 27-year relationship with her female partner, Tam O'Shaughnessy.

It was said that revealing her sexuality would have been a "career wrecker," due to NASA's stereotype of choosing the 'Right Stuff' and may have been the reason she never publicly came out.

Following her death, she became the first acknowledged gay astronaut and was posthumously awarded the Presidential Medal of Freedom in 2013 by President Obama, which her partner accepted. ▶

Sally Ride, the first US woman astronaut in space

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DR SARA JOSEPHINE BAKER (DR JO)

After the death of her father, 16-year-old Sara Josephine Baker gave up her scholarship to a liberal arts college and instead applied for medical school.

After graduating in 1898, Baker took a year-long internship at the New England Hospital for Women and Children in Boston. After her internship, she returned to New York and joined the New York Health Department as a part-time inspector. In 1907, she was promoted to Assistant Commissioner of Health where she was instrumental in rolling out the smallpox vaccine and tracking down the infamous Mary Mallon, or 'Typhoid Mary', a cook who unknowingly passed typhoid from household to household, leading to nine outbreaks.

In 1908, Baker was appointed the Director of Child Hygiene and focused her attention on poverty-stricken areas of the city where overcrowding and disease were rife and the child mortality rate sky high. Baker developed several programmes that used preventive medicine and education. Nurses would visit the homes of mothers and teach them about germs and how they spread; centres were set up to hand out bacteria-free milk and check babies' health; girls aged between 12 and 16 were taught how to care for their baby siblings while their parents worked.

The results of Baker's efforts were enormous, saving thousands of lives, and by 1923 New York City had the lowest infant death rate of any major city in the United States and Europe. In fact, the success of her programme was so great that male physicians even attempted to have her department shut down, as they claimed having so many well babies was having a detrimental effect on their own business.

Dr Jo was an open lesbian who lived with her female partner up until her death from cancer in 1945.

Dr Josephine Baker, known as 'Dr Jo'

SOPHIE WILSON

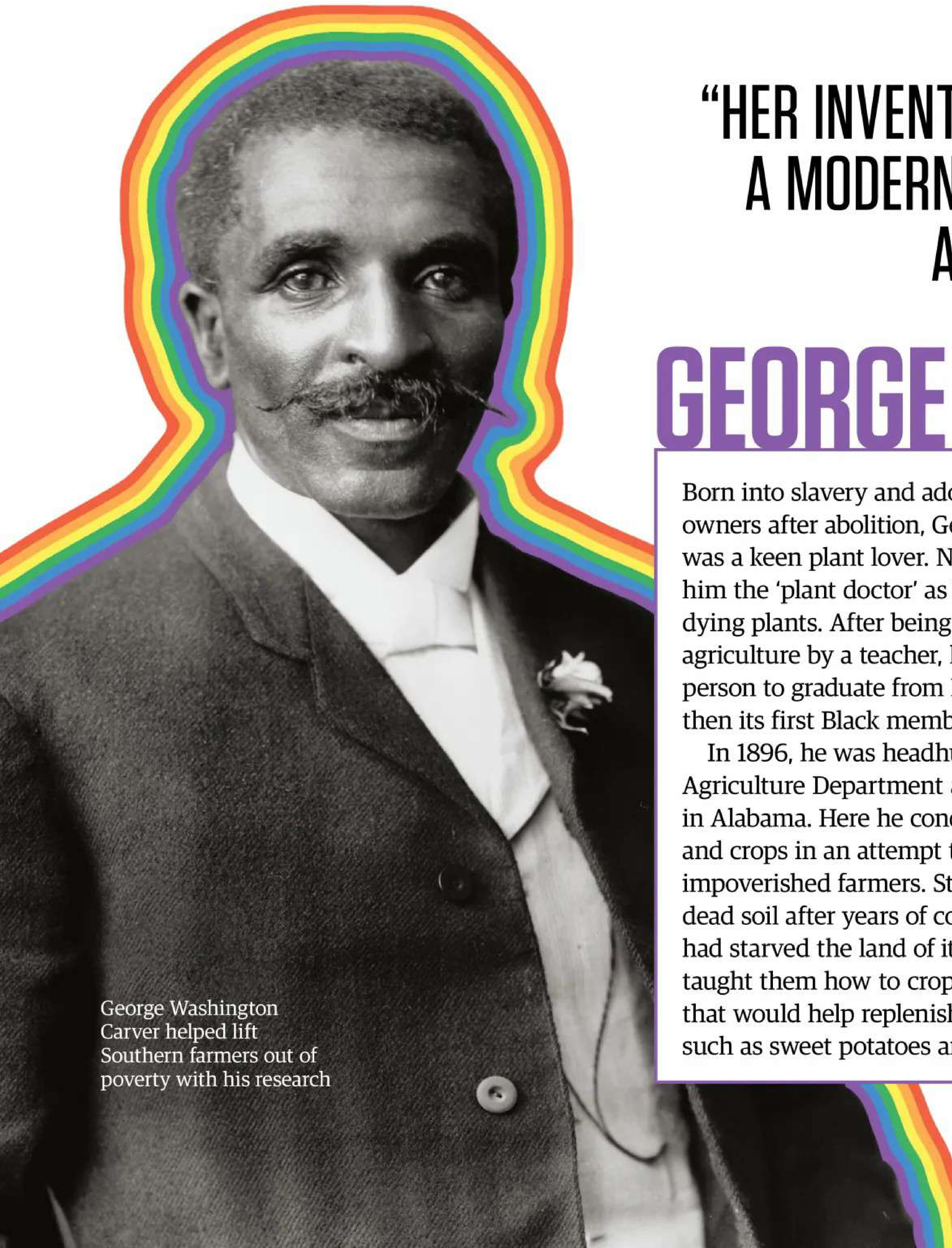
Sophie Wilson studied computer science at Cambridge University in the 1970s, before joining Acorn Computers as a computer engineer. At university, Sophie had designed a microcomputer that could be programmed to feed cows at regular intervals. This machine became the basis for the Acorn Computer, a very successful early microcomputer that was used by scientists and IT professionals.

In 1981, the BBC put out a call for a company to build them a computer they could use for an education program. Sophie designed and built a prototype in only three days, and won Acorn the contract with the BBC. The computer she designed became the BBC Microcomputer, better known as the BBC Micro, and was sold to thousands of schools across the UK, becoming the first experience of a modern computer in the classroom for a generation of children. Sophie went on to design what would become the ARM microprocessor. Since it used very little power, the ARM was revolutionary and went on to be used in thousands of electronics, including 95% of smartphones and tablets.

Sophie underwent gender reassignment in 1994, transitioning from male to female, was appointed CBE in 2019, and became a Distinguished Fellow of the British Computer Society in 2020.

Sophie Wilson's contributions are used in 95% of smartphones and tablets

> "HER INVENTION BECAME THE FIRST EXPERIENCE OF A MODERN COMPUTER IN THE CLASSROOM FOR A GENERATION OF CHILDREN"



George Washington Carver helped lift Southern farmers out of poverty with his research

GEORGE WASHINGTON CARVER

Born into slavery and adopted by his former slave owners after abolition, George Washington Carver was a keen plant lover. Neighbours would call him the 'plant doctor' as he helped revive their dying plants. After being persuaded to study agriculture by a teacher, he became the first Black person to graduate from Iowa State College, and then its first Black member of staff.

In 1896, he was headhunted to lead the Agriculture Department at the Tuskegee Institute in Alabama. Here he conducted research into soil and crops in an attempt to improve the lives of impoverished farmers. Stuck with land full of dead soil after years of cotton farming which had starved the land of its nutrients, Carver taught them how to crop rotate with produce that would help replenish the soil. Produce such as sweet potatoes and peanuts added vital nutrients, leading to more profitable cotton growth for the farmers.

At the time, there was very little use for these kinds of crops, so Carver set to work on ways to utilise them, inventing hundreds of plant-based products from what were considered 'undesirable crops'. These included things like flour, paint and cosmetic products. Over time, sweet potatoes and peanuts became a staple of the South, and it is said that without Carver's inventions peanut butter may never have been invented.

Although he never made any conclusive statements about his sexuality, it is widely believed that Carver had relationships with some of his male students, and chose to live out the last years of life with his assistant, Austin Curtis Jr. The pair were often seen walking around campus arm in arm checking on their experiments. 🏳️‍🌈

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WHERE ARE WE NOW?

While LGBTQIA+ activists have achieved much, the fight for equality is far from over...

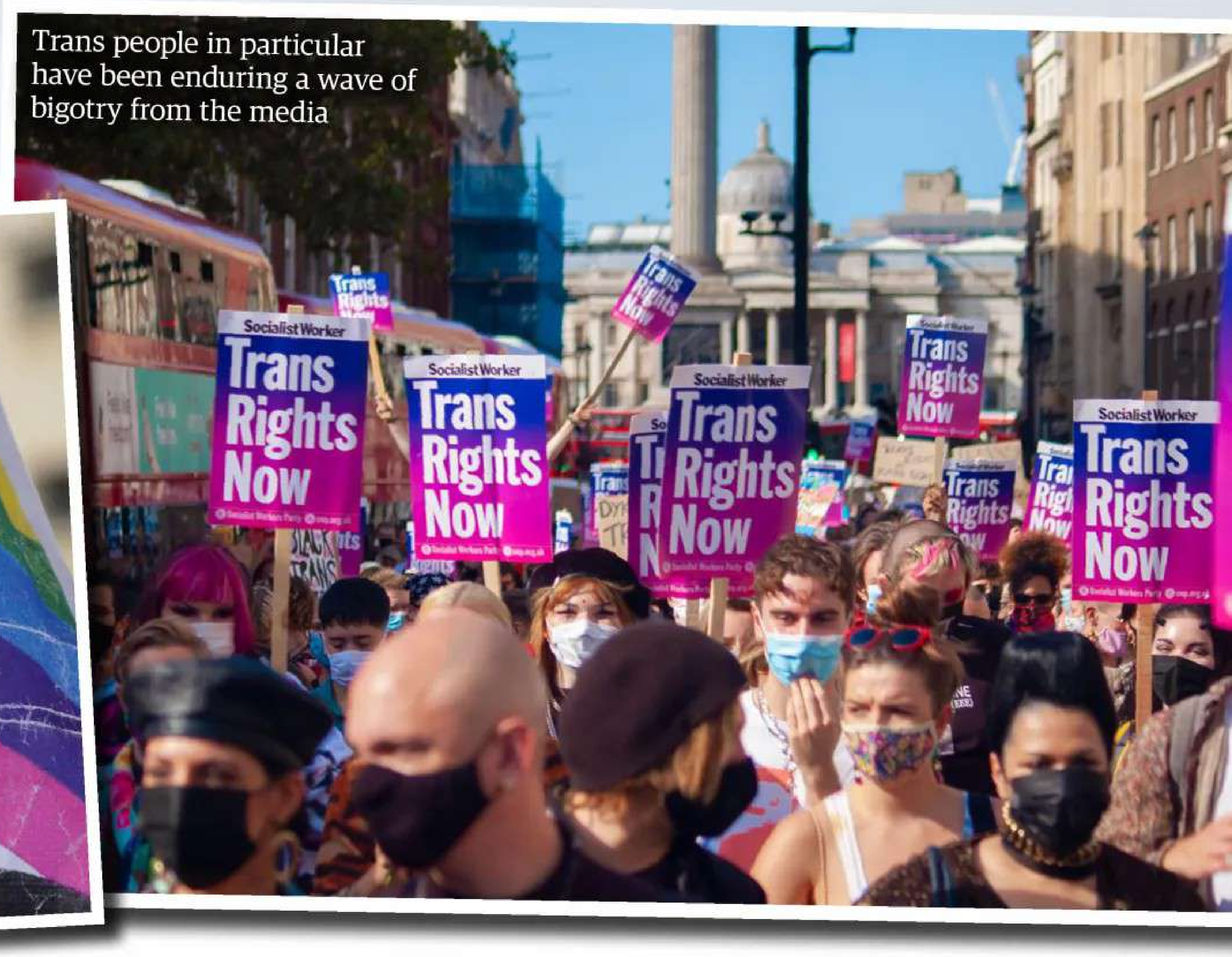
Written by Callum McKelvie

Unity
EY's LGBT+ Network
#ProudToB
Building a better working world

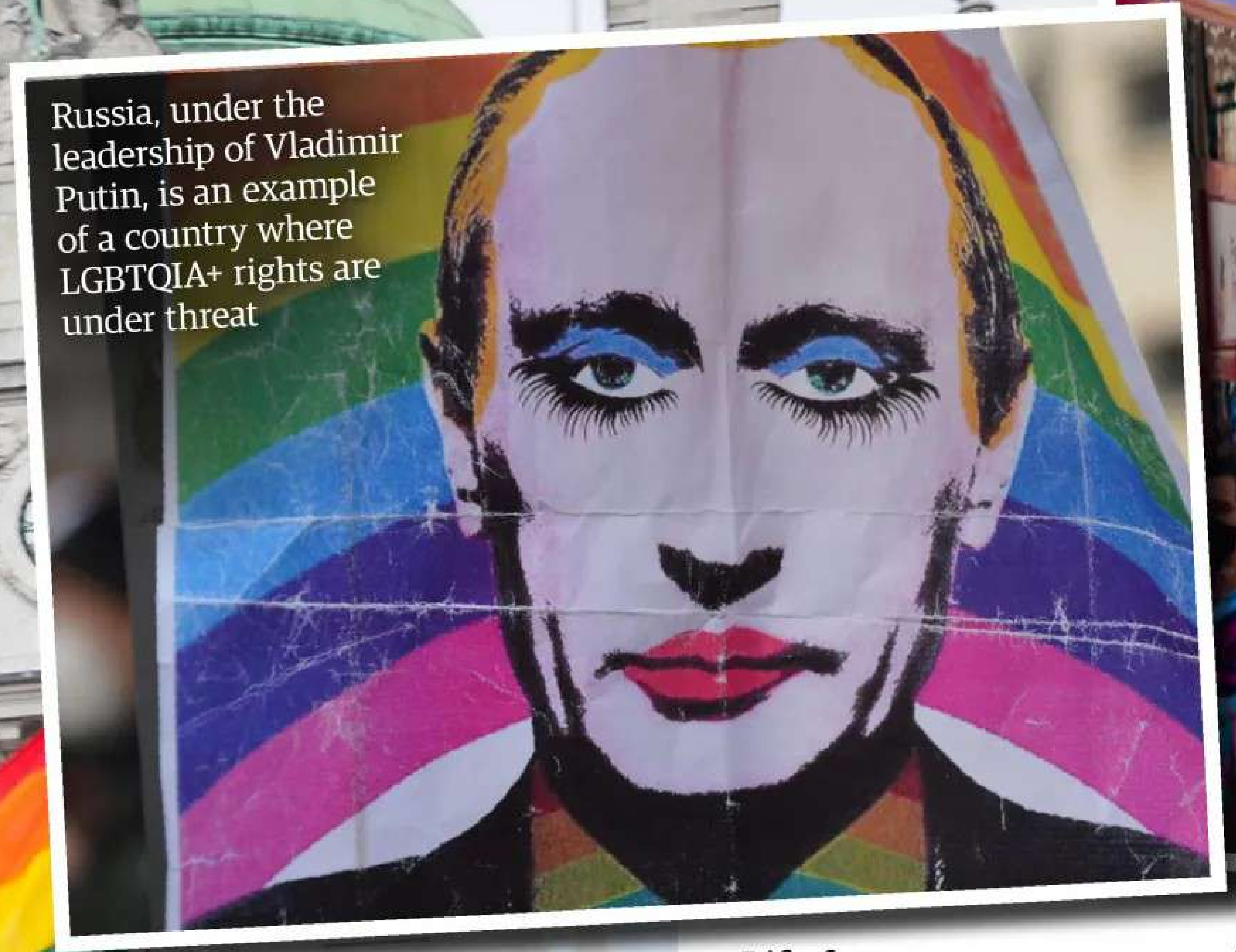
Today, thanks to the tireless activism of countless generations of LGBTQIA+ people, the rights of queer individuals across the globe have progressed further than ever before. Because of this, an overwhelming majority of countries no longer criminalise same-sex relationships, and LGBTQIA+ rights in general have taken huge leaps forward. Since the Netherlands became the first country to legalise same-sex marriage in 2001, more than 30 others have followed suit. In 1999, Brazil banned conversion therapy in a groundbreaking move that has since seen more than 20 other countries follow their example with some form of national ban. And more than ten countries now have self-ID laws for trans people.

The contemporary acceptance of queer people goes beyond legal changes, however, and LGBTQIA+ stories are now far more prominent within mainstream culture. The 2023 London Pride saw a record 1.5 million people descend onto the city's streets, while New York City Pride regularly has more than two million attendees. *RuPaul's Drag Race* remains one of the most popular reality television programmes, and the second season of Netflix's *Heartstopper*, a teen-drama focusing on a queer love story, saw 55,500,000 hours watched within the first three weeks of its release. Musically, artists such as Lil Nas X and Sam Smith operate as ambassadors for the community, while acclaimed novels such as Douglas Stuart's *Shuggie Bain* and Hanya Yangihara's *A Little*

A sequence from the 2022 Netflix series *Heartstopper*, an example of how queer love stories have entered mainstream popular culture



Trans people in particular have been enduring a wave of bigotry from the media



Russia, under the leadership of Vladimir Putin, is an example of a country where LGBTQIA+ rights are under threat

Belong
Building a better working world

Life, feature queer protagonists. LGBTQIA+ social media influencers are also prevalent, with trans TikToker Dylan Mulvaney having more than ten million followers.

However, it would be wrong to suggest that this is the experience of all queer people – while there is cause to celebrate, there is still an awful lot to fight for. Currently, more than 60 countries continue to criminalise same-sex relationships. In 12 (Afghanistan, Iran, Brunei, Mauritania, Pakistan, Qatar, Saudi Arabia, Somalia, Yemen, Nigeria, Uganda and the United Arab Emirates), those charged with having same-sex relationships could face the death penalty. Furthermore, according to Stonewall, a quarter of the world's population agrees with the criminalisation of LGBTQIA+ people.

It is also important to remember that although same-sex relations may be legal, LGBTQIA+ people can still face persecution and plenty of discrimination. According to Stonewall, in half of the world's countries, queer people 'may not be protected from discrimination by workplace law'. Additionally, some countries have laws that actively target LGBTQIA+ people in other ways. For example, in Russia in 2013, President Vladimir Putin introduced a law entitled, 'On the propaganda of non-traditional sexual relations among minors'. The law prevented the discussion of what were termed 'non-traditional family values' in schools – including same-sex relationships. In 2022, ten months after the start of the invasion of Ukraine, the law was extended to make any portrayals or discussion of homosexuality illegal.

Unfortunately, such views are not limited to Russia, and conservative resistance to LGBTQIA+ rights has once again reared its ugly head in the United States. On 23 May 2023, Human Rights Campaign and Equality Florida issued a joint report in which they advised LGBTQIA+ people not to travel to Florida as they now considered the state a dangerous place for queer people. This was primarily due to the actions of Governor Ron DeSantis, who has attempted to sign a number of anti-LGBTQIA+ bills into law. Among them is the so-called 'Don't Say Gay' bill, which prevents the discussion of sexuality or gender identity from taking place in Florida's schools.

While anti-LGBTQIA+ sentiment in general appears to spread, trans people in particular have faced significant backlash. According to Reuters, in 2023 a staggering 142 bills were introduced in the United States that sought to restrict access to gender affirming healthcare for trans people. As Reuters states, 'Four-fifths target gender-affirming care for trans children under 18'. In the UK, the government made the momentous decision to block the Scottish Parliament's Gender Recognition Reform Bill under section 35 of the 1998 Scotland Act, the only time such a block has been used. Culturally, brands such as Nike, Costa Coffee and Bud Light also received significant backlash when they featured trans people within their advertising campaigns.

It is important to remember that the fight for LGBTQIA+ equality is something that still continues. Even though much work has been done to increase the rights of queer people globally, these rights can unfortunately still be taken away. However, with every Pride march, every 'out' celebrity voice and every rainbow flag, equal rights for all becomes just that little bit more achievable. We also have much to learn about LGBTQIA+ history. As we have seen, for decades these stories have been hidden and suppressed, some excusing this erasion for the ridiculous notion that queer people have never existed. The continued historical study of LGBTQIA+ culture and people is vital to furthering education surrounding queer lives and stories. 🏳️‍🌈

> "Currently, more than 60 countries criminalise same-sex relationships"

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FUTURE

THE HISTORY OF

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Ancient Lovers

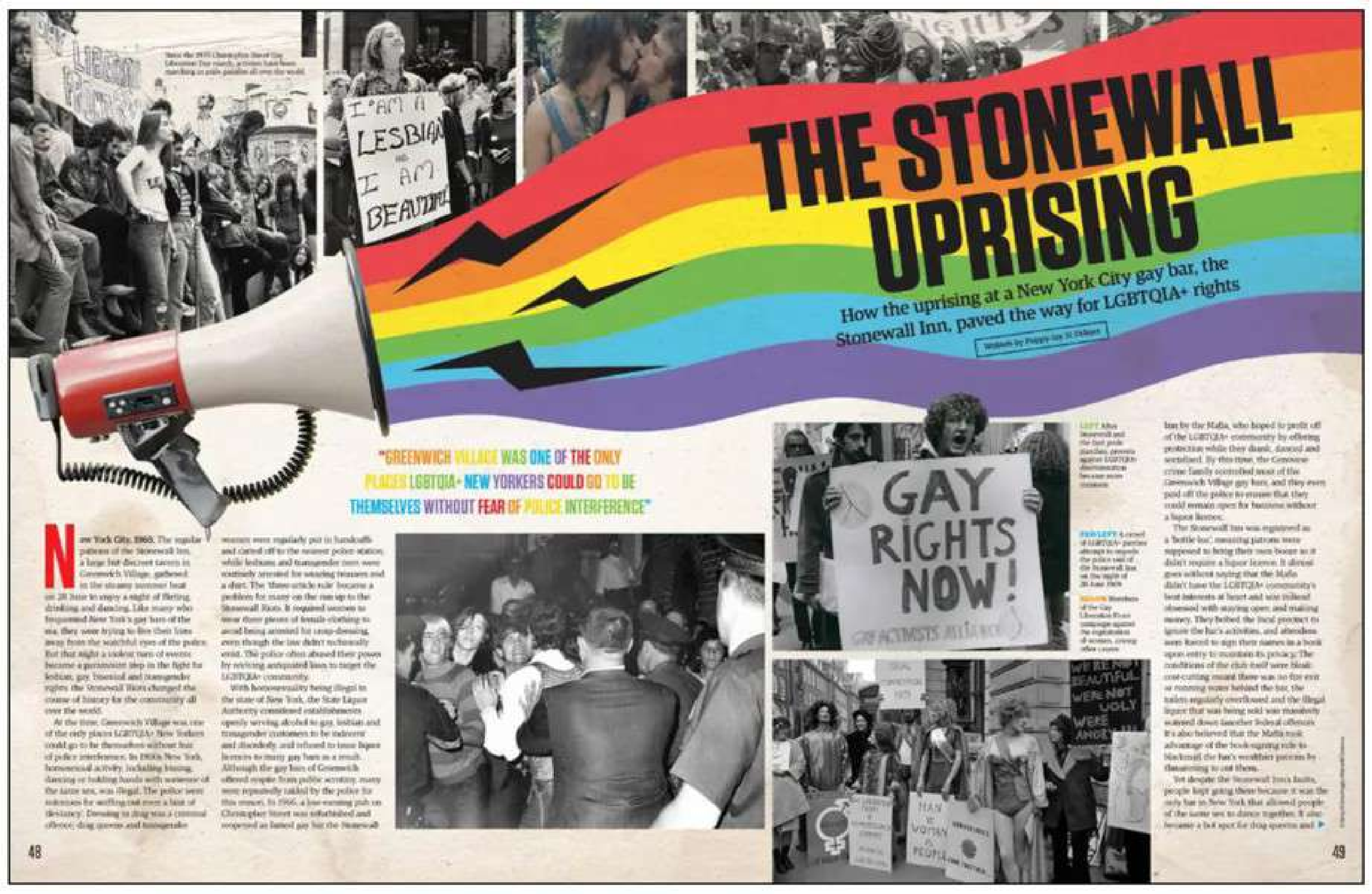
"PEOPLE MUST HAVE HAD PREFERENCES, BUT THERE WERE SOCIAL EXPECTATIONS ABOUT HOW YOU'D MANAGE YOUR LIFE"

ANCIENT LOVERS

Same-sex love and gender non-conformity have existed since the earliest civilisations

THE ANCIENT WORLD

Discover how same-sex love and gender non-conformity have existed since the earliest civilisations


THE STONEWALL UPRISING

How the uprising at a New York City gay bar, the Stonewall Inn, paved the way for LGBTQIA+ rights

"GREENWICH VILLAGE WAS ONE OF THE ONLY PLACES LGBTQIA+ NEW YORKERS COULD GO TO BE THEMSELVES WITHOUT FEAR OF POLICE INTERFERENCE"

DEFINING MOMENTS

Explore the impact of colonialism, wartime challenges, the Lavender Scare, Stonewall and the AIDS crisis

Pioneers of Pride

KARL HEINRICH ULRICHS 1825-1895

MAGNUS HIRSCHFELD 1868-1935

JACKIE FORSTER 1926-1998

PIONEERS OF PRIDE

Meet ten heroes who devoted their lives to seeking equality for the LGBTQIA+ community

SIGNIFICANT FIGURES

Get to know the key people in the fight for equality, and understand the importance of representation

Lasting Legacies

LASTING LEGACIES

From peanut butter to the modern computer - the impact of LGBTQ(+) people in the world of science and technology

ALAN TURING

SALLY RIDE

"IT IS SAID THAT WITHOUT TURING'S WORK THE WAR MAY HAVE LASTED MUCH LONGER, THUS COSTING MILLIONS MORE LIVES."

STRUGGLES & TRIUMPHS

Examine the role of politics and religion, and celebrate achievements and lasting legacies

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